The Churchman.

THE REV. HENRY N. HUDSON, A.M., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOLUME XXIII, NO. 18.—WHOLE NUMBER 1163.

JOHN HECKER, PROPRIETOR. NEW YORK, SATURDAY, JULY 2, 1853. {AT No. 111 BROADWAY, IN TRINITY BUILDING, ROOMS 38 & 40.

DAILY PUBLIC WORSHIP.

Public Worship is celebrated every week-day in this city and Brooklyn as follows:

In Trinity Church.......................at 9 A. M. and 3 P. M.
St. Luke's Church....................7 " 5 "
Church of the Nativity...............9 A. M.
Church of the Annunciation...........8 "
[Sunday services, 10½ A. M. and 4 P. M.
Church of the Holy Communion..........8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
On Saints' Days second service (with offertory for the poor) at 11 A. M.]
Anglo-American Free Church of St. George the Martyr, at 8½ A. M.
Church of the Transfiguration..........½ to 9 A. M. and 6 P. M.
St. Luke's Church, Brooklyn..............8½ "
[On Festivals and Fasts, a *second* service at 5 "
Grace Church Brooklyn Heights.........8 A. M.

☞ It is respectfully requested that information be sent to this office of anges in the above proper to be made, from time to time.

CALENDAR FOR JULY.

3. Sixth Sunday after Trinity.
10. Seventh Sunday after Trinity.
17. Eighth Sunday after Trinity.
24. Ninth Sunday after Trinity.
25. St. James the Apostle.
31. Tenth Sunday after Trinity.

MORNING PRAYER.

In the morning will I direct my prayer unto Thee, and will look up.—*Psalm v. 3.*

The dream-like hush of holy Morn
In hues of orient splendor born,
Seems, like adorning mind, to be
Instinct with gracious Deity.*

Yet, 'tis the childhood of the day,
When light and loveliness array
The dew-eyed glance of each young flower
Which opes its lid in vernal bower.

Glowing with omnipresent God,
Or bright as by blest Angels trod,
The varied landscape, fruit and field
Their silent hymn of beauty yield.†

Now is the time, when souls ascend
And with Angelic harpers blend
Their litanies, whose tone Divine
Echoes the creed,—the Lord is mine.‡

Abroad, at home, on land or sea,
Lift we, oh God! our lives to Thee;
And in calm thoughts of Thy blest care
Find dawning Heaven in daily prayer.

Unconscious through our helpless sleep,
Thine Eyes their watches o'er us keep,
While Mercy comes at matin hour
To give each pulse its waking power.

Soul of our Souls! Incarnate Grace!
Ere Day begin its destin'd race,
Celestial guidance, awe, and love,
Breathe from Thy mercy-shrine above.

By Heaven unwatched, we cannot stand,
Since perils lurk on every hand;
Nor can we wind a human path
Whose bloom no hidden serpent hath.

Be Thou, dear Lord, our Sun and Shield,
To conscience in Thy Church revealed;
In all we suffer, dream, or do,
To Christ and glory keep us true.

Morn, noon, and night, beneath Thy wing
A blessing, not a burden, bring,
If will and word to Thee incline
And welcome law as love Divine.§

Thus may we learn, ere time depart,
How Heaven is imaged on the heart;
While life repeats what lips declare,—
Obedience proves embodied prayer.

Lost in ourselves, in Christ re-found,
Thus move we through each dutious round,
And toil and task will channels be,
Like sacraments, conveying Thee.

They live the best, who love the most,
And count that day a sinful boast,
In which no care, or cross hath shown
God rules the will, and reigns alone.

—*English Churchman.*

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* Psal. lxv 8. † Psal. cxlvii 9. ‡ Cant. ii 16. § Rom. xiii 8.

CLERGY OF THE PROTESTANT EPISCOPAL CHURCH

IN THE CITY OF NEW-YORK AND ITS VICINITY.

Onderdonk, D.D., Right Rev. Benjamin T., 106 Franklin street.
Wainwright, D.D., D.C.L., Rt. Rev. Jonathan M., 10 Hubert street.
Anthon, D.D., Rev. Henry, 2d Avenue, corner of Tenth street.
Barton, Rev. J. Graeff, 48 East Twenty-fourth street.
Bedell, Rev. George, General Theological Seminary.
Bedell, Rev. Gregory T., corner of Tenth street and Fifth avenue.
Berrian, D.D., Rev. William, 50 Varick street.
Chauncey, Rev. Peter S., 177 Tenth street.
Clapp, Rev. Caleb, Sixth street, three doors east of Avenue C.
Cook, Rev. Edwin R. T., 98 Twelfth street.
Cook, Rev. Thomas, 276 Houston street.
Cooke, Rev. Samuel, 60 Eleventh street.
Cox, Rev. Richard, 59 West 36th st., between 5th and 6th avenues.
Cruse, D.D., Rev. Christian F., General Theological Seminary.
Draper, Rev. George B., 127 McDougal street.
Duffie, Rev. Cornelius R., 151 Lexington avenue.
Eaton, Rev. Theodore A., 55 Morton street.
Eigenbrodt, Rev. William E., 53 Amity street.
Elmendorf, Rev. John J., 55 Morton street.
Evans, Rev. Benjamin, 172 Broome street.
Fitch, Rev. Augustus, 278 Tenth street.
Frost, Rev. William J., 239 Fourth avenue.
Gallaudet, Rev. Thomas, 22 Third street.
Geer, Rev. George J., 229 West Twenty-seventh st., near 9th avenue.
Grigg, Rev. John, 20 John street.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, D.D., Rev. Benj. I., Gen. Theo. Seminary, Twentieth street.
Halsey, Rev. Charles H., 21 North Moore street.
Hanson, Rev. John H., 73 Lexington avenue.
Hart, Rev. A. Bloomer, 55 Morton street.
Harwood, Rev. Edwin, 44 West Twenty-ninth street.
Hawks, D.D., LL.D., Rev. Francis L., East 21st-st., cor. 4th avenue.
Henry, D.D., Rev. Caleb S., 20 John street.
Higbee, D.D., Rev. Edward Y., 108 Bleecker street.
Hobart, Rev. John H., 46 Laight street, St. John's square.
Hopkins, Rev. John H. Jr., Gen. Theol. Seminary, and 16 John-st.
Houghton, Rev. George H., 9 East Twenty-ninth street.
Howland, Rev. Robert S., 105 Waverley Place.
Hoyt, Rev. Ralph, 2 Little Water street, Five Points.
Hudson, Rev. Henry Norman, 170 Bleecker street.
Irving, Rev. Pierre P., For. Com. Rooms, Bible House, Astor Place.
Jellif, Rev. Hiram, 144 East Twenty-fifth street, near 2d avenue.
Johnson, D.D. Rev. Samuel R., General Theological Seminary.
Jones, Rev. Charles, 8 St. Georges Place, Thirteenth st., near 2d-ave.
Jones, Rev. Lot, 72 Second avenue.
Leonard, Rev. Alexander S., 7 Hubert street.
Little, Rev. Charles S., 86 East Seventeenth street.
Mahan, B.D., Rev. Milo, 198 West Twentieth street.
McVickar, D.D., Rev. John, 8 College Green.
Millett, Rev. James, 308 Broome street.
Morris, LL.D., Rev. William, 76 Varick street.
Muhlenberg, D.D., Rev. William A., cor. Sixth avenue and 20th-st.
Neide, Rev. George L., rectory of St. Marys church, Manhattanville.
Neville, D.D., Rev. Edmund, corner of Thirteenth st. and 7th avenue.
Paddock, Rev. Benjamin H., 77 Second avenue.
Pardee, Rev. Isaac, 91 St. Marks Place.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Parks, D.D., Rev. Martin P., Staten Island.
Peck, Rev. Isaac, 36 Amity street.
Peters, Rev. Thomas McC., 6mile-stone, Bloomingdale Road.
Pound, Rev. Jesse, 50 Fourth street.
Price, D.D., Rev. Joseph H., 62 Second avenue.
Richmond, Rev. William.
Seabury, D.D., Rev. Samuel, 125 West Thirteenth street.
Spencer, D.D., Rev. Jesse A., 26 East Twenty-fourth street.
Sterling, Rev. J. C., 23 Greenwich avenue.
Taylor, Rev. Fitch W., U.S.N., 118 Fifth avenue.
Taylor, D.D., Rev. Thomas House, next to Grace church.
Towell, Rev. Thomas, 48 East Twenty-fourth street.
Tracey, Rev. James C., 42d-street, three doors east of Eighth-avenue.
Travis, Rev. Robert Jr., 106 Hammond street.
Turner, D.D., Rev. Samuel H., Gen. Theo. Seminary, Twentieth street.
Tuttle, Rev. Isaac H., rectory of St. Lukes church, 477 Hudson street.
Tyng, D.D., Rev. Stephen H., 56 East Sixteenth street.
Vermilye, Rev. Isaac D., Kensico, Weschester county, N. Y.
Verren, Rev. Antoine, 99 Franklin street.
Walton, D.D., Rev. William, 39 West Twenty-second street.
Ward, Rev. Henry D., 870 Broadway.
Weaver, Rev. Joshua, 57 West Seventeenth-street.
Weston, Rev. Sullivan H., 45 Murray street.
Wilson, D.D., LL.D., Rev. Bird, 206 West Twentieth street.

BROOKLYN.

Canfield, Rev. Eli H., 218 Clinton street.
Chase, Rev. Moses B., U.S.N., Kent avenue, above Myrtle.
Cutler, D.D., Rev. Benjamin C., 1 Sands street.
Diller, Rev. Jacob W., adjoining St. Lukes church, Clinton avenue.
Drowne, Rev. T. Stafford, 56 Montague Place.
Guion, Rev. Thomas T.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson streets.
Labagh, Rev. Isaac P., Brooklyn post-office.
Lamson, Rev. William O., 171 Sackett street.
Lewis, D.D., Rev. William H., next to Church of Holy Trinity.
Peck, Rev. Francis, 147 Duffield street, near Fulton avenue.
Platt, Rev. G. L., 98 Carlton avenue.
Remington, Rev. E. Franklin, Verandah Place, third from Clinton-st.
Seymour, Rev. Charles, 147 Livingston street.
Seymour, Rev. W. Wood, 93 Columbia street.
Schroeder, D.D., Rev. John F., } 73 Henry street.
Schroeder, Rev. John F. Jun., }
Shackelford, Rev. John W., Kent avenue, above Myrtle.
Stearns, Rev. John, Hoyt, corner Bergen.
Vinton, D.D., Rev. Francis, 137 Hicks street.
Walker, Rev. Robert J., 147 Duffield street, near Fulton avenue.
Walker, Rev. William F., corner Smith and Livingston streets.
Webbe, Rev. William T., 172 Sands street, and 49 Chambers-st., N.Y.

WILLIAMSBURGH.

Davis, Rev. Samuel C., 124 South Eighth street.
Guion, Rev. Alvah, 240 South First street.
Haskins, Rev. Samuel M., 1 St. Marks Place.
Reynolds, Rev. Charles, 85 South Ninth street.
Roberts, Rev. Henry F., 72 Union, head of South Second street.
Sayres, Rev. Samuel W., 99 South Fourth street.
Taylor, Rev. Benjamin F., Seventh street, corner of Division avenue.

NEW JERSEY.

Bowden, Rev. James J., Jersey City.
Bruce, Rev. Vandervoort, Park Place, Hoboken.
Gries, Rev. William R., Bergen.
Harriman, Rev. Orlando Jr., 9 Pavonia Place, Jersey City.
Macurdy, Rev. David H., Van Vorst, Jersey City.

☞ It is respectfully requested that information be given at this office of changes proper to be made in the List of Clergy, on or before the *Thursday* in the *week preceding* the *first Saturday in each month.*

"I have lived to know," says Adam Clarke, "that the greatest secret of human happiness is this—never suffer your energies to stagnate. The old adage of too many irons in the fire conveys an untruth. You cannot have too many—poker, tongs, and all—keep them all going."

What is the chain that draws us back again,
And lifts man up unto his first creation?
Nothing in him his own heart can restrain;
His reason lives a captive to temptation:
Example is corrupt; precepts are mix'd;
All fleshly knowledge frail, and never fix'd.
It is a light, a gift, a grace inspir'd,
A spark of power, a goodness of the Good;
Desire in him that never is desir'd;
An unity where desolation stood;
In us, not of us; a Spirit not of earth,
Fashioning the mortal to immortal birth.

—Lord Brooke.

TRINITY COLLEGE, TORONTO.

Chief Justice Robinson was installed as the first Chancellor of this Institution, on Friday the 3d ult. The ceremony took place in the Hall of the College. The proceedings, which were all of a most spirited and interesting character, are given in full in the *Canadian Churchman*, from which we copy the following reply by the Bishop to an address from the newly-installed Chancellor. We take the more pleasure in doing this, from a persuasion we have, that the Church has just now few treasures more worthy of contemplation and study, than the great character of the Rt. Rev. Dr. Strachan, the glorious old Bishop of that Diocese. The closing remarks are from the above-mentioned paper:

Mr. Chancellor, Ladies and Gentlemen, and my Young Friends: Your heartfelt congratulations on this auspicious day, in the name of your Society, are most acceptable to me, and a source of great and abiding satisfaction. For, although deeply sensible that I am far from deserving commendations so strong and affectionate, yet I am not unwilling to believe that the anxious share I have taken in promoting the happy results which we are now commemorating has not been in vain.

You very happily allude, in a series, rising as you proceed, in interest and importance, to the hopeful and agreeable meetings which we have already enjoyed here; and with truth observe, that a peculiar interest attaches to our present assemblage, because the University of Trinity College assumes, for the first time, her perfect form, and exercises in the person of her chief officer those valuable powers with which Her Majesty the Queen, the fountain of honor, has been graciously pleased, by Royal charter, to invest her.

You do but justice to my feelings in expressing your kind assurance, that it is a matter of much gratification to me, that the College Council has, by their unanimous vote, elected to the important and dignified office of Chancellor of this rising Institution, one who has been long so dear to me, and so eminently qualified to discharge its weighty as well as delightful duties.

I remark, with great satisfaction, your modest resolution (and I trust the firmer because modestly expressed) not to rest in the honor you derive from the association of such a name with our University as the Chancellor has most justly acquired, and that you will not be content merely to acknowledge it as your "præsidium," as your "dulce decus," but that you will rather bear in mind the maxim,

"Dos est magna parentium
Virtus,"

and that every son of this Royal University will strive to inherit, by the patient pursuit of moral, religious, and intellectual excellence, the virtue of him who has been first called to hold the parent's place in your Academical Household.

"Virtute macte esto, et macti estote."

The affectionate tenderness with which you identify me with your gifted Chancellor, is a subject upon which you will feel that I cannot enlarge. Allow me, then, to reciprocate your warm congratulations on the events of this day, and the consummation of a work which promises to yield, from age to age, the most precious blessings to this flourishing Province.

But on this occasion, so long wistfully anticipated and so grateful to our hearts, I must be permitted a few words of a more general bearing.

Our desire has been to establish a Seminary of no Laodicean or uncertain sound, but one which rests on the Rock of Ages, and recognizes the two great Books from which all knowledge and wisdom must be drawn,—the Book of God's Revelation, from which no man can take away, neither can any man add thereto,—and the Book of the world's experience, or, as it is commonly called, the Book of Nature. We acknowledge both as the gift of God, because both are essential to our well-being, and we seek to place these in their relative and true position.

The great distinction between them is this:

The Book of Revelation (or the Bible) stretches to another world; the Book of Nature is confined to this. The latter is mortal, finite, and the child of time; the former is immortal, infinite, and eternal. The one may be considered the Body, the other the Soul. And, because the body and soul must be united to make the perfect man, so must secular or human knowledge be united to divine, to constitute a sound and complete education.

Hence, divine knowledge (or religion) being infinitely more precious, is our first and greatest object. But we neglect not secular knowledge and arts and sciences, which cherish and extend the subordinate ends of our being, and accelerate, under a wise discipline, our moral and religious progress. Nor do we neglect those accomplishments and habits of the body and the mind, which are indispensable to all who wish to be truly cultivated and educated men in the present advanced age of the world. It is true, all that can be done in the most perfect seminaries, is to lay the foundation of sound knowledge, temporal and spiritual, and to impart the power of future acquisition.

Our discipline is of the mildest form consistent with those limitations which are absolutely necessary to the companionship and intimate association of so many young and ardent spirits living in the same family. We are solicitous to place them, as our forefathers did (from whom we are not ashamed to learn), under the purest influences during the time that they are acquiring a moral and religious education; and, while we are always disposed to give them credit for honor and conscience, we do not think that good example, affectionate advice and paternal admonition can, without danger, be dispensed with.

For such reasons our discipline partakes much of domestic control. We feel, and we wish our young men to feel, the beautiful and affecting influence of the pure example of little children, the favorite lesson of Holy Scripture.

And indeed every youth who has opened his heart to divine grace will be refreshed by our Saviour with His sweetness, and after mixing in the world and perhaps deserving the name of great and learned, as well as Christian, will only so far feel himself the child of God as he has returned to that simple and confiding piety which he relished and practiced in his earliest infancy. And it is in this sense that we ought to understand the memorable words of our Lord, "Unless ye come as little children ye shall not enter the kingdom of God."

This University is already surrounded with interesting and endearing associations. It is the offering of a suffering Church, it has been watered with her tears, and may be justly named the child of her adversity; but though weeping may endure for a night, joy cometh in the morning. And accordingly she now presents a noble and living proof of the Catholicity of the Anglican Church.

In Great Britain and Ireland, in the United States, within this Diocese, and scattered over the world, our supplication for help was met with the kindest sympathies and the most generous gifts. We appealed first to our own people, and they came forward as one man, to replace the Seminary of which we had been unjustly deprived. We went to England and Ireland, and the same Christian spirit of liberality met and encouraged us. We sent our messenger to our brethren in the United States, and his journey was one of triumph through that mighty land; a Jubilee of Christian love and exultation. He was everywhere met with the kindest greetings; gifts and donations were poured into his lap with joy and gladness, and with prayers and blessings that the privilege had been given them of showing their Christian affection.

Hence this University, now restored to a more holy and perfect form, is the charitable work of the whole Anglican Church, and stands before us this day as a bright and lasting monument of her Catholicity.

It is also a living illustration of the Communion of Saints. It has been built by the gifts of hundreds of Church members, scattered through many regions and all influenced by the same holy motives. Few of them can ever see or comprehend, in this world, the extent of the good they have done and are still accomplishing. For Trinity University will, we trust, continue for ages to sanctify this land by sending forth, from time to time, hundreds, nay, thousands of well-qualified ministers of the gospel, to cultivate the Lord's vineyard; and these again will gather together congregations of devoted worshippers, and this holy process, under the divine blessing, may be permitted to proceed from century to century, like the Universities of our Fatherland, preparing and moulding the baptized, generation after generation, for the kingdom of heaven.

And all this, long after the contributors to the structure itself and its endowments, the professors, the scholars, and all who are at present connected with it, are mingled with the dust. But the glorious effects of their works shall never die, and although unknown on earth, because they are too vast to be known, yet all shall again appear at the last day, when the benefactors and builders-up and cherishers of Trinity College will be astonished to behold the infinite good, in all its fullness, which they have, through the blessing of God, brought about by their humble contributions, donations, and prayers; because flowing from the love of God, they have been sanctified to His glory, and produced fruits which will, on that great day, call forth the joy of the host of heaven.

It is thus that pious works, such as Trinity College, connect the saints who have gone before with those who have yet to come, even to the consummation of all things.

His Lordship was frequently interrupted in the reading of this address by the most enthusiastic applause.

His Lordship then pronounced the bendediction and the proceedings closed.

The Rev. C. C. Brough said, ere they separated, he would make one observation. The Chancellor had made allusion to the College of William and Mary in Virginia, with the early foundation of which his ancestor was connected. He thought the link of connection would be perpetuated, and the interest we took in the name displayed, if the ladies, many of whom were present, would undertake the opening of a subscription list to create a fund to endow another scholarship to be called the "Mary Scholarship."

This suggestion was received with loud applause.

On the previous evening it was proposed to commemorate the event mentioned during the proceedings, namely, the Jubilee of the Bishop's ministration, by founding a scholarship in Trinity College, to be denominated "The Bishop Strachan Jubilee Scholarship," value £30 a year; for which the sum of £500 was subscribed upon the spot. At a meeting of the friends of the College held after the installation, a voluntary subscription of £5,000 in aid of the funds of the institution was started, and more than one-third of the amount was subscribed that same night.

THE REFORMATION IN IRELAND.

The late meeting of the Diocesan Church Society at Toronto abounded in good passages, as may have been seen by our former extracts from its proceedings. Of these passages, not the least interesting is the one given below, touching the great work now going on in Ireland.

The Rev. Mr. Cronyn said, before submitting the next resolution, he would present to the Society two deeds of gifts of land, one from Geo. Macbeth, Esq., being the south half of lot 12, in the 9th concession, Dunwich, the other from Thos. McMillan, being three-quarters of an acre in the township of Westminster, site for a Church. He then read the following Resolution:

Resolved, That we rejoice to learn that the work of reformation in Ireland still progresses, and that it has pleased God to make the United Church of England and Ireland the great instrument in effecting it.

For years the work of reformation has been progressing in Ireland. All will rejoice to find that the work has not been stayed. Of that great work which had been going on in that country, we rejoice first as Christians and we rejoice as men. First, because we know that it is a fact well known to all acquainted with Church history, that there was a period in the history of Ireland, when the pure Gospel was preached there, and when the Church of Christ was established in that land. But a period of darkness succeeded to that period of light. When the reformation commenced in England it progressed in Ireland, but from various causes it was stayed there. Emissaries came from Rome and drew away persons from the faith of that Church, and made them schismatics. We are now witnessing the return of those to the Church from which about 200 years ago they were withdrawn by those who ought to have the best interests of Ireland at heart, and as Christians, we rejoice that the reform progresses in Ireland, and that the descendants of those who formerly conformed to our Church are now seeking peace within its pale. But, secondly, we rejoice as men at this reformation, because it is well known to every one, it is a fact with which every child in the country is acquainted, that the people of Ireland have been proverbial for insubordination, wretchedness and misery, and for everything that dishonors and disgraces men. As men, we must rejoice to find that the true principles of Christianity, the pure principles of the Gospel are so rapidly gaining ground among that people; that from undoubted authority we can state from 40,000 to 50,000 of them have already united themselves with our communion. (Applause.) When we know that man's character is affected by the religion which he professes, even though he may not fully accept all the dogmas of any religion, we see at once the cause of all the degradation and the misery which has so long existed in Ireland. And when we see the work of reformation still going on, we will greatly rejoice at the cheering prospect now before us of that country being placed in a position which it never has occupied in the memory of man. We state that we rejoice that it has pleased God to make the Church of England the great instrument in effecting this reformation. Our own Church is the great instrument which it has pleased the Lord to employ in promoting this great work. One Society labored for years, another one has lately started, and by the joint labors of these two Societies these great effects have already been produced. The question is continually asked now by many eminent statesmen, Now that you seek to effect this change, what are you going to give them instead of the religion you desire to withdraw from them? He would reply that we are going to give them our own Church, the united ancient Apostolic Church of those two Islands, in its integrity, in its purity. (Hear, hear.) It should fill us with joy to know that this is the spirit in which they will proceed. The great effort is not merely to withdraw them from Rome, but to unite them with that Church, which we believe in our consciences is the purest branch of Christ's Church. (Applause.) One word in regard to Bishop Bull. He had found in it everything calculated to give him peace and comfort in this life, and support and strength in death. He believed this firmly from his soul. He most firmly believed, and he was persuaded they all would join him in the belief, that there is nothing which is regarded as essential for the enlightening of man's understanding; for the sanctifying of man's soul, and for the purifying of his person before his Maker which we have not clearly and fully set forth in the Articles and Liturgy of our blessed Church. He had never looked to any other Church, for he had lived in it and he hoped to die in it, believing that there is in it everything to give peace and comfort, and hope hereafter. (Applause.) With regard to the question of the Reserves, we have remarked upon what the Legislature at home have done, but we must bear in mind that there are many members of our Legislature at home who are not favorable to the alienation of that property, and therefore it is unwarrantable in us to deal out a general censure upon those bodies, knowing as we do that the majority does not represent the mind and sense of the people of England. (Applause.)

J. H. Hagarty, Esq., in seconding the Resolution said that the only unpleasant feature in this day's proceedings was that his was the first lay voice that had been heard here to-day. He witnessed this with some surprise and sorrow. (Hear, hear.) The voice of the Laity ought to be more emphatically heard, and heard more fully and clearly than it has been here. He could not allow—he would not be justified—in passing this over without a remark. In speaking to the Resolution he would be very brief, as the hour is late, and they are all advocates of early closing. (Hear, hear.) He had ever taken a warm interest in the regeneration of his native land, and he was sure they would all be pleased with the happy manner in which the Rev. gentleman has just alluded to the great work going on there. It was recently stated by Lord Roden that the numerous conversions in Ireland had so altered the relative proportions of the religious parties in that country, that the Roman Catholics were now seven-twelfths and the various other parties five-twelfths, and that the change is so rapid that the population will speedily be equalized. He was happy to say that our Church had been almost the only instrument in endeavoring to effect that reformation. He believed that the reformation effected will not merely lead them to evangelical truth, but to apostolic order. He believed that our Church is essentially a missionary Church, that all over the world it is at this moment carrying the cross; and those who have been pleased to taunt our Clergy with indolence and slothfulness, only show that they know little of our Church's operations. It is only within the last half century she has tried the missionary work, and, if anything was wanted to regenerate a miserable, fallen land, and raise her up from the slough of despair, it would be the movement going on in my most unhappy country. (Hear.) How glorious must have been the sound of the Gospel in the wild glens of Bantry and Glengariff, and how beautiful upon the hills of Kerry and Conemara must have been the feet of those that preach the Gospel of Peace, and bring glad tidings of good things. (Hear, and applause.) As a general thing, he had very little sympathy for travelling lecturers, such as Achilli and Gavazzi, who leave their own land to sow the seeds of dissension and disaffection wherever they go. He begged pardon, however, for having coupled the two names. He had no sympathy with those who were merely itinerants. Our Church has, however, an ample field for her labors in the country before them. In that vast country there is as many as ten times the number of missionaries she can spare wanted to do the work. By this means will the Church of England pay back some small portion of the debt which she owes to Ireland, for several centuries of misrule, arising from ignorance of the country. He believed that English money and English enterprise are doing much to restore the country to what it ought to be, and to what God intended it to be. We hear much of the labors of the Church of England there, but we ought never to forget that it should be governed with its Church, and he was sufficiently national—after an absence of 18 years—to wish to hear it termed the United Church of England and Ireland. The task assigned the Church is a heavy one both here and there. It is a difficult task to carry the light of the Gospel among a grossly ignorant population—men keen enough in worldly matters, but exceedingly ignorant in spiritual matters. But, then, both must be kept up energetically and faithfully. We must not look for miracles, we must not look for thousands being added to the Church daily, as in Apostolic times. But we must remember that our Church is to perform that Missionary duty steadfastly and firmly, for God will reserve to himself the time when that labor shall be effectual. They must remember the position of the Israelites marching toward the beleagured walls of Jericho. He told them to encompass the city day after day, and reserved to himself the moment when they were to be successful. It was only known to Him when they were to strike. Such then is the task of the Christian Church, and she must not rest in quietness and indolence. He would quote the words of John Henry Newman as very appropriate:—

If blessed Paul had stayed
In cot or learned shade,
In the Priest's white attire,
With the Saint's tuneful choir,
Men had not gnashed their teeth and risen to slay,
And thou hadst been a heathen all thy day.

He would conclude by seconding the Resolution moved by Mr. Cronyn, and wished the reformation in Ireland God-speed.

The Resolution was then put from the chair and unanimously adopted.

Mild, affable, and easy of access
He was; but with a due reservedness;
So that the passage to his favors lay
Not common to all comers; nor yet was
So narrow, but it gave a gentle way
To such as fitly might, or ought to pass.
Nor sold he smoke; nor took he up to-day
Commodities of men's attendances,
And of their hopes, to pay them with delay,
And entertain them with fair promises:
But, as a man that lov'd no great commerce
With business and with noise, he ever flies
That maze of many ways, which might disperse
Him into other men's uncertainties;
And with a quiet calm sincerity,
H' effects his understandings really.
His tongue and heart did not turn backs; but went
One way, and kept one course with what he meant.
He us'd no mark at all, but ever wore
His honest inclination open-fac'd:
The friendships that he vow'd most constant were,
And with great judgment and discretion plac'd.

—Daniel.

DR. WORDSWORTH ON TEACHING THE CATECHISM.

What is there in the Church Catechism that is should receive such treatment as is prepared for it by this New System of Education? This question is more necessary to be asked, because it has been inquired by some, "What is the need of the Church Catechism? Were there not Christians in the world before the Catechism was made?"

The Catechism consists of four main parts:—

1. *The Apostles' Creed.*
2. *The Ten Commandments.*
3. *The Lord's Prayer.*
4. *The Doctrine of the Two Sacraments.*

Of these four parts, two (the Ten Commandments and the Lord's Prayer) are *contained verbatim in the Bible*; and, therefore, cannot be regarded as exceptionable by those who adopt the Bible as their term of union.

Their objection, therefore, must be directed against the Creed, and the Doctrine of the Sacraments.

The *Apostles' Creed* has now been in use throughout Christendom for fourteen hundred years. The ancient Fathers of the Church delivered and expounded it to their scholars, and required it to be received and recited by all whom they baptized. The substance of it was employed in the Administration of Baptism, even *before* Scripture was written.

Let me here cite the words of one who cannot be suspected of any desire to exaggerate the weight of Church authority—Richard Baxter.

"The Creed," he says, "is the very sum and kernel of the doctrine of the New Testament; and it is older than the writing of the New Testament. It is the symbol of Christianity, by which believers are distinguished from unbelievers; and the outward profession of it was men's title to Church Communion. All that were baptized did profess to believe in God, the Father, Son, and Holy Ghost. But the Apostles were not such formalists, or friends to ignorance and hypocrisy, as to encourage the baptized to take up with the saying, *I believe in the* Father, Son, and Holy Ghost, without teaching them to understand what they said. Therefore, undoubtedly, they expounded those three Articles, and that exposition could be no other in sense than the Creed is. *And no one was baptized, without the Creed professed.*

"As Christ Himself was the Author of the Baptismal Covenant, so the Apostles were the authors of that exposition which they then used and taught the Church to use. And they did that by the Holy Ghost as much as their inditing of the Scripture."

Such are the words of Baxter, concerning the Creed contained in our Church Catechism.

With respect to the two Sacraments; they were instituted by Christ, have ever been administered by the Church, and will continue to be administered till *the Lord come.* And the doctrine of the Sacraments in the Catechism is the doctrine taught by the Universal Church of Christ from the beginning.

The proscription, therefore, of the Church Catechism is a proscription of the Church of Christ. It is tantamount to a *denial that* God *has instituted a Church in the world to teach His truth.*

It is alleged, indeed, that it is unjust to Nonconformists to teach their children the Church Catechism. But this is a fallacious and unfair statement of the case. It is not true that the Church *enforces* the Catechism upon the children of Dissenting Parents. Yet, strange to say, many persons put the case in that form, and, having done so, they go on to claim for, or to concede to, Dissenting parents, a power to remodel Church Schools, and to *enforce* their dissenting principles upon those Schools, and on the Church herself. Thus they would *coerce the Church into dissent.* But let the question be stated aright. The Church enforces nothing on those children. She is glad to receive them if they are sent to her; but she does not constrain them to come. But *if* they *do* come, they ought to consent to be taught by the Church in her own way. They ought not to expect the Church to discard her own principles, and to adopt schismatical ones, to suit their desires.

And let me be allowed to say, with all affectionate respect to our Nonconformist brethren, that if the way of the Church is the *true* way, then the Church would be very uncharitable to Nonconformists, if she abandoned that way, instead of endeavoring to lead them in it. Truth is the greatest charity. *He that flattereth his neighbor spreadeth a net for his feet.* But *rebuke a wise man, and he will love thee.* The Church may not forget her love to the lambs of Christ's flock, because they have strayed. Indeed, she ought specially to go in quest of them, *because* they are straying, and *in order* to bring them back to the fold. She must imitate her Divine Lord, Who *came to seek and to save that which was lost.* And she cannot reclaim Nonconformists by *renouncing her own principles* and by thus betraying that she does not believe them. She will have no house in which to shelter them, if she destroy its foundations. *Every wise woman buildeth her house, but the foolish plucketh it down with her hands.* But she *may* hope to recover them by holding those principles fast, and by proving their truth; according to the precept of the wise Man, *Buy the truth, and sell it not.* And thus she may look for the blessing of Christ. And where His blessing is, there is Truth and Peace.

Origin of high Pews.—Bishop Burnet complained that the ladies of the Princess Anne's establishment did not look at him while he was preaching his 'thundering long sermons,' as Queen Mary called them, but were looking at other objects. He, therefore, after much remonstrance on their impropriety, prevailed on Queen Anne to order all the pews in St. James' Chapel to be raised so high that the fair delinquents could see nothing but himself when he was in the pulpit! The Princess laughed at the complaint; but she complied when Burnet told her that the interests of the Church were in danger. The whim of Bishop Burnet was imitated in many places which had not been pewed before, and the results are at this hour to be seen in remote country parishes.

Men of humor are always in some degree men of genius; wits are rarely so, although a man of genius may, among other gifts, possess wit, as Shakespeare.—*Coleridge's Table Talk.*

COMMUNICATIONS.

For The Churchman.

EXTRACTS AND OBSERVATIONS.

Toleration.—"The Dutch settlers of New York were clearly in advance of the Puritans in their estimate of the sanctity of conscience, and furnished an asylum to those oppressed by the colonists of New England."—*New York Recorder.*

True; but then you are to remember that Governor Stuyvesant's official oath required "the maintenance of the Reformed religion in conformity to the word and the decrees of the Synod of Dordrecht, and *not to tolerate in public any other sect.*" "By an ordinance made in 1656, any one preaching" in these parts "doctrines other than those authorized by the Synod, was fineable one hundred, and every one attending thereon, twenty-five guilders." In 1658, Stuyvesant banished a Lutheran clergyman, and the "Company" in Holland commended him for it; though they found that his arbitrary and intolerant spirit was such as to require their interposition and an injunction to use moderate measures.—*Thompson's Long Island, II, p.* 293.

"When the wrath of priestly and political tyrants combined to hunt down and destroy the noble defenders of Protestantism, both in England and on the Continent, Holland, governed by a Barneveldt, and defended by a Maurice, afforded a happy resting place for the exiles of every land."—*Christian Intelligencer.*

Yes; and did it never occur to you, that the wrath of Presbyterial and Political tyrants combined to hunt down and destroy that noble defender of his religion and of his country—Barneveldt? The decrees of the Synod of Dordrecht were ratified with the blood of this patriot, "who after a mock and secret trial, was sacrificed as a traitor to the ambition" of this very Prince Maurice; while men as distinguished as Grotius and Hogerbets were doomed to perpetual imprisonment. "Seven hundred families of Arminians were driven into exile, and reduced to beggary by the . . . fanaticism of their brethren and countrymen." Out upon such toleration! What is gained to the cause of Truth by magnifying the deeds of men who in a persecuting age were opposed to persecution only when not engaged themselves in the work?

The Episcopal succession. The editor of the *Christian Intelligencer* treats the Apostolical Succession scornfully as a "figment." Did he never hear of the learned Scultetus, who was professor of theology at Heidelberg, and a deputy of the University at the synod of Dort? If not, let me advise him to search for and to read what that "eminent light" has written on the subject of Episcopacy. Scultetus declares that episcopacy is of divine right; that the Apostolical Episcopacy "had two things peculiar to it; the privilege of *succeeding*, and the prerogative of *ordaining:* all *other* things were common to them with the Presbyters." The Editor is probably familiar with the name of Bogerman who presided at the synod of Dort. If, then, he is disposed to despise the testimony of less distinguished men, let him reflect for a moment on *his* publicly expressed desire." When the Bishop of Llandaff (says Bishop Hall, who was present,) had, in a speech of his, touched upon Episcopal Government, and showed that the want thereof gave opportunities to those divisions which were then on foot in the Netherlands; Bogermannus, the President of that Assembly, stood up, and, in a good allowance of what had been spoken, said, *Domine, nos non sumus adeo fælices:* 'Alas! my Lord, we are not so happy.' Neither did he speak this in a fashionable compliment: neither the person, nor the place, nor the hearers were fit for that: but in a sad gravity, and conscionable profession of a known truth. Neither would he, being the mouth of that select Assembly, have thought it safe to pass those words, before the deputies of the States and so many venerable divines of foreign parts (besides their own,) if he had not supposed this so clear a truth, as that Synod would neither disrelish nor contradict." (*Bishop Hall's Episcopacy by Divine Right, Sec.* 4.) The Dutch Reformers were, no doubt, compelled, like the German and Swiss, to adopt the Presbyterial form, because no Popish Bishop on the continent had been "converted to the reformed religion."

It is proper here to expose the unfairness (not to employ a stronger term) of Mr. John Romeyn Brodhead, the historian of the State of New York. In his recently published volume (p. 118), he tells us that "The *Democratic element*, which the controlling influence of national circumstances, in spite of the individual leanings of many of the clergy, had thus, from the first, infused into the government of the Reformed Church of the Netherlands, was its chief characteristic distinction from the Church of England." And to prove this point, he professes to quote in a note the language of Bishop Hall, thus: "There is witness enough of this in the late Synod of Dort. When the Bishop of Llandaff had, in a speech of his, touched upon Episcopal government," &c., &c. But how, it may be asked, does the language either of the Bishop of Llandaff or of Bogerman prove that the democratic element was the chief characteristic distinction? Is Bishop Hall illogical, or does Mr. Brodhead fail in his ratiocination? We are obliged to answer that Bishop Hall is not correctly quoted, that Mr. Brodhead has taken the liberty of interpolating two not unimportant words, the words "of this." Bishop Hall's purpose in the section before us is to give "the attestation of famous divines abroad" to the Episcopacy of the Church of England; and after referring to the sentiments of Beza, Zanchius, and Molinœus, he says, "What should I need to thicken the air with clouds of witnesses? There is *witness enough*, in the late Synod of Dort." If the Roundheads who flourished thirty years after Bishop Hall wrote, had misquoted him, we should not have been greatly surprised; but that an author who lauds his ancestors because "of all the moral qualities which distinguished" them, "and to which their prosperity as a nation is to be attributed, perhaps the most remarkable was their honesty" (p. 463), that *he* should have perverted the Bishop's language in order, as it were, to impress it upon his readers that it was well understood that in spite of the individual leanings of many of the clergy "the Episcopacy of the Reformed Dutch Church, *following the popular impulse,* naturally resumed a republican form," is marvellous indeed.

Beza's *opinion and prayer.* Bishop Hall, in furnishing the testimony of famous Continental divines, gives that of Beza, whom he calls "a truer *back-friend* to the Hierarchy than his cooler predecessor." "If now (said Beza) the Reformed Churches of England, underpropped with the authority of Bishops and Archbishops, do hold on; as this hath happened to that Church in our memory, that she hath had men of that calling, not only most notable Martyrs of God, but also excellent Pastors and Doctors;" "let her, in God's name, enjoy this singular bounty of God *(singulari Dei beneficentia), which I wish she may hold for ever.*"

A logical retort. When the bill was brought into the English Parliament during the usurpation of Cromwell, to abolish Episcopacy, Mr. Harbottle Grimstone, one of the most zealous advocates of the measure, gravely argued thus: "That Archbishops are not *jure divino*, is no question; *ergo*, whether Archbishops who are not *jure divino*, should suspend ministers, who are certainly *jure divino*, I leave to you, Mr. Speaker." To this logic Mr. Selden replied; "That parliaments are not *jure divino* is out of the question: that religion is *jure divino* is past dispute; now, whether parliaments which, without question, are not *jure divino*, should meddle with religion, which, without doubt, is *jure divino*, I leave to you, Mr. Speaker."

Scrutator.

Authority and Conviction.—From the very outset of Christianity, we observe in it the combination of two powerful principles—the duty of individual obedience, and the duty of individual inquiry. The accurate conciliation of these contrasted principles......is, indeed, a great problem, perhaps the hardest practical problem in Christian polity.—*Prof. Butler's Letters on Development.*

NEW PUBLICATIONS.

Discoveries among the Ruins of Nineveh and Babylon, with Travels in Armenia, Hindostan, and the Desert, etc., by Austin H. Layard, M. P. 8mo., pp. 576.

Harper & Brothers have just issued a most beautiful edition of this interesting work. It is the very perfection of typography and good paper, which to us always seems the first recommendation to a book. It is profusely illustrated with very fine engravings and cuts, representative of the ruins of these ancient cities, of the sculptures, reliefs, and relics found among them.

As a work it is of great interest to all curious concerning the works of antiquity, and especially so to those that make the comparison between these discoveries and Bible history an object of study. We have before promised some extracts from this work, but at present we are only able to give the following, in which the plundering of Jerusalem during the reign of Hezekiah, the consequence of his vain display of the wealth and treasure of the temple and city, is found described upon the sculptured remains of Nineveh. It will be observed that so nearly do the accounts agree that they differ but upon five hundred talents.

"Hezekiah, king of Judah," says the Assyrian king, "who had not submitted to my authority, forty-six of his principal cities, and fortresses and villages depending upon them, of which I took no account, I captured and carried away their spoil. I shut up himself within Jerusalem, his capital city. The fortified towns, and the rest of his towns, which I spoiled, I severed from his country, and gave to the kings of Ascalon, Ekron and Gaza, so as to make his country small. In addition to the former tribute imposed upon their countries, I added a tribute, the nature of which I fixed." The next passage is somewhat defaced, but the substance of it appears to be that he took from Hezekiah the treasure he had collected in Jerusalem, 30 talents of gold and 800 talents of silver, the treasures of his palace, besides his sons and daughters, and his male and female servants or slaves, and brought them all to Nineveh. The city itself, however, he does not pretend to have taken.

There can be little doubt that the campaign against the cities of Palestine recorded in the inscriptions of Sennacherib at Kouyunjik is that described in the Old Testament. The events agree with considerable accuracy. We are told in the Book of Kings that "the king of Assyria in the fourteenth year of the reign of Hezekiah came up against all the fenced cities of Judah and took them," as he himself declares to have done in his annals. And what is most important, and perhaps one of the most remarkable coincidences of historic testimony on record, the amount of treasure in gold taken from Hezekiah, thirty talents agree in the two perfectly independent accounts. Too much stress cannot possibly be laid on this singular fact, as it tends to prove the general accuracy of the historic details contained in the Assyrian inscriptions. There is a difference of 500 talents, as it will be observed in the amount of silver. It is possible that Hezekiah was much pressed by Sennacherib, and compelled to give him all the wealth that he could collect, as we find him actually taking the silver from the house of the Lord as well as from his own treasury, and cutting off the gold from the doors and pillars of the temple to satisfy the demands of the Assyrian king. The Bible may therefore only include the actual amount of money in the 300 talents of silver, whilst the Assyrian records comprise all the precious metal taken away. There are some chronological discrepencies which cannot at present be satisfactorily reconciled; and which I will not attempt to explain. It is natural to suppose that Sennacherib would not perpetuate the memory of his own overthrow; and that, having been unsuccessful in his attempt upon Jerusalem, his army being visited by the plague described in Scripture, he should gloss over his defeat by describing the tribute he had previously received from Hezekiah as the general results of his campaign."

Melvill's Practical Lectures. Lectures on practical subjects, by the Rev. Henry Melvill, B.D. 8mo. pp. 402. Stanford & Swords.

A companion to the former volumes of Sermons by this author republished in this country. It consists of twenty lectures on practical subjects, written in the usual beautiful style of this writer. They are published uniform with the sermons, but on better paper and with better type. The style of the book truly reflects credit upon the publishers, and will doubtless receive the same liberal support as the former volumes. The very pleasing and attractive style of the author has made him a general favorite; and we might all read him with pleasure and profit, were it not that the tone of the work is so thoroughly "Evangelical" that we are continually reminded that—we differ—and our pugilistic nature is so often roused to defend our Tractarianism from the frequent side blows aimed at it.

Memorials of English Martyrs, by the Rev. C. B. Tayler, M.A. 12mo. pp. 395. Harper & Brothers.

Brief biographical sketches, with records of the death and dying scenes of those who died martyrs to the cause of English protestantism. It is published in good style, and is beautifully illustrated with views of old English churches, etc.

Father Clement, by Grace Kenedy. 12mo. pp. 155. T. B. Peterson, Philadelphia.

A well known religious novel, written to have a bearing against the errors of Romanism. As a general thing we fear the tendency of books of this class, lest being written by those that are not theologians, they, by weak reasoning or incorrect statements, favor the cause they would oppose.

Modern Flirtations, by Catherine Sinclair. 12mo. pp. 402. Stringer & Townsend.

A novel written in Catharine Sinclair's usual style, possessing much the same character as Beatrice, hitting some raps at some of the customs of modern society. We hardly like to see our brethren of the Romish Church held up so constantly as wicked and depraved men.

Memoirs, Journal and Correspondence of Thomas Moore, edited by the Rt. Hon. Lord John Russell, M.P., Part V. D. Appleton & Co.

Blackwood's Magazine for June. Leonard Scott & Co. Contents: The Paradise in the Pacific; Lady Lee's Widowhoood; Finlay's Byzantine Empire; Six Months with the Malays; A few Words on France; The Shadow on the way; Syria; Kilmandjaro; Minor Morals; Free trade and high prices.

The National Magazine for July, good as usual.

Mad Dogs.—In the present apprehension of hydrophobia, the following extract from Youatt's work on the Dog, may be useful, by informing those who dread the disease that there is a sure preventive. "The wound should be thoroughly washed and cleansed as soon as possble after the bite is inflicted; no sucking of the part, as is advised by many, for the purpose of extracting the poison, as the presence of a small abrasion of the lips would most assuredly subject the parts to inoculation. If the wound be ragged, the edges may be taken off with a pair of sharp scissors. The wound must then be thoroughly cauterized with nitrate of silver, (lunar caustic,) being sure to introduce the caustic into the very depths of the wound, so that it will reach every particle of poison that may have insinuated itself into the flesh. If the wound is too small to admit the stick of caustic, it may be enlarged by the knife, taking care, however, not to carry the poison into the fresh cut, which can be avoided by wiping the knife at each incision. Nitrate of silver is a most powerful neutralizer of specific poison, and the affected parts will soon come away with the slough, no dressings being necessary, except perhaps olive oil, if there should be much inflammation of the parts."

If the above plan be pursued, the patient need be under no apprehension as to the result, but make his mind perfectly easy on the point. This is the course generally pursued by all the veterinary surgeons of Europe, and there are few of them who have not, some time in their practice, been bitten by rabid animals. Nevertheless, we never hear of their having suffered any bad effects from such accidents.

If lunar caustic be not on hand, the wound may be seared with red-hot iron, which will answer as good a purpose, although much more painful in its operation.

Mr. Blaine, in closing his able and scientific article on this subject, very justly remarks: "Would I could instil into such minds the uncertainty of the disease appearing at all, even when no means have been used, and the perfect security they may feel who have submitted to the preventive treatment detailed above. I have been bitten several times—Mr. Youatt several times also; yet, in neither of us was any dread occasioned. Our experience taught us the absolute certainty of the preventive means; and such I take it upon me to pronounce they always prove, when performed with dexterity and judgment."

CHURCH-RATES.

To the Editor of the Evening Journal:

SIR, So church-rates have come and gone again this year. Again this session they have been before the House, and again they are among the shadowy crowd of questions shelved; but this year's shelving of them has had its own peculiar features, which show that sooner or later they, and much else besides, will have to be discussed with a breadth and seriousness never hitherto accorded to their consideration. Heretofore the discussion has been between simple popularity-seeking and simple Conservatism—Sir WILLIAM CLAY or Mr. TRELAWNEY on one side, and on the other Sir ROBERT INGLIS, with the Minister for the day as bottleholder—a talk and a division, and nothing like a principle hit off on either side. This time the Church element has been distinctly superadded, in the shape of Dr. R. PHILLIMORE's proposition. The shelving has taken place as before, but the question has been shelved at an advanced stage. I take advantage of this breathing-time to offer you a few observations on it beyond the actual Parliamentary standing of the question.

I do not desire to pronounce myself a follower of either of the rival opponents to the present system of these rates, neither will I discuss their respective plans. Only I must say that, as Dr. PHILLIMORE looks at the question as a matter of conscience, and not alone of pocket—as he deals with the Church as an institution which has to do with religion, and in which privileges pre-suppose convictions and duties—and as in Sir WILLIAM CLAY's eyes the Church is little else but a public board, and the adjustment of the church-rate question distinctly a simple matter of the pocket—my sympathies are all with the former; and yet, though they are so, I am not sorry that his proposition has this year met with the same fate as that of the veteran leader in the struggle.

I say this from the conviction that legislating nakedly about church-rates, and in Parliament, is—if not beginning at the wrong end altogether—at best taking hold of the subject in a very inadequate manner. To attempt to set the church-rate question right with the public previously to and independently of the attempt to set the Church right with herself and with the people at large, is but to perpetuate, though it may be in a modified form, that very spirit of misunderstanding which has created the ill-will that so proverbially environs the discussion of this peculiar topic. As a fact, all other other religious bodies find the way to build and to keep in repair their places of worship by methods of raising money consonant with their respective constitutions, and without coming into collision with other denominations. Disencumbered of verbiage, the church-rate question is only the discussion of how to put the Church into the position of practically being able to do the same thing with her own places of worship. Towards effecting this, Dr. PHILLIMORE the Churchman, and Sir WILLIAM CLAY the Economist, have come forward with their respective plans of arranging for the Church in a Parliament of miscellaneous religionists, and of empowering Parliament, without consulting her, to decide of its own will for her interests, combined, of course, with the interests of her opponents. The two plans meet, collide, and overset each other; and the old impracticable machinery still remains to mock the Church with a power of which she cannot command the use, whilst its unpopularity is all her own. The remedy to meet this obnoxious lock is as patent as it is consistent with those constitutional and representative principles which govern all other matters in the British Commonwealth. It is simply to *call in and to hear on their own behalf, all the parties to the bargain.* You have called in and you have heard *two* of them—the State represented by Parliament, and the Dissenters represented by their combined and steady resistance to church-rates. But you have not yet fairly called in nor heard the third party to the negotiation—the Church herself—except in the persons of various self-appointed and unauthorized advocates.

No one has the effrontery now to deny that the question of a Church legislature is one of the most important and growing topics of the day. The experiment has already been tried in the Convocation of Canterbury, and it has, for a first attempt, succeeded beyond the hopes of friends and despite the hopes of foes. With the prospects of a Church legislature, which is to organize the Church, under due relations to the State, so imminent, the notion of not awaiting its existence to represent that Church in a negotiation of the three parties is most preposterous. Let the Church, by her own constituted authorities—in her assembly of bishops, and of clergy, and, I must add, of lay communicants—be invited to offer her own scheme for sustaining her own religious edifices without offense to her neighbors; and then, if she persist in any scheme of an overreaching and intolerant character, the Dissenters will have all the grievance fairly on their side. As it is, there is now a grievance on both sides—the grievance of church-rates on theirs—the grievance of suspended action on the side of the Church; and out of this complication the institutions in actual daily vitality afford no extrication. But let the Church be invested with the attributes of corporate life, and the evil will easily find its own cure. It will be absolutely impossible for things to remain much longer as they are—it will be impossible for a solution not to be obtained which will, in its broad features, tranquilize, if it do not satisfy, all parties. *Somehow,* all dissenting bodies find the capacity to sustain their fabrics, because they are and act as corporations, each of which has some distinctive attributes upon which it is incorporated; and when the Church again displays her corporate character, this *somehow* will not be wanting to her, which no act of Parliament, however well or however speciously intended, can ever procure for her.

The opposition of the Dissenters and their friends to the proposal that those who are not Churchmen should give up, together with their payments of church-rates, the privilege of badgering the incumbent in vestry—selfish as it is immoral upon the very face of it—shows that we are standing in a somewhat false position; or otherwise, for very shame, they could not claim so outrageously increased a right to meddle with that which is not their affair. Restore the Church itself, and let church-rates take their own position among the details of this restoration, and in the process all errors of position will of themselves come to an end, completely and at once.

Therefore it is that, although as anxious as Mr. TRELAWNEY or Sir WILLIAM CLAY himself can be to see the present unhappy system of levying church-rates wholly extinguished, yet I can feel a satisfaction that the precipitate decision of the controversy has been averted. A little more delay in pressing this one point—a little more zeal and unanimity in pressing the great broad question of Church constitution—and the evil which seemed to be so inveterate will, in some way or other, have found its obvious, its natural, its pacific solution.

I remain, sir, your faithful and obedient servant,

D. C. L.

THE DISCRIMINATING CHARITY OF ROME.—MACAULAY's History of England was, at first, put under the ban of the Inquisition at Rome. But latterly, as an English paper informs us, the anathema has been removed, and MACAULAY (determined liberalist though he seem to be) may now piously be contemplated by Romish eyes, within actual hail of the Vatican. Would our readers know the secret of this Popish miracle? It is unquestionably this. MACAULAY was at first dreaded for his ostensibly free opinions about politics; but, on closer examination, was found such a capital railer against the Church of England, that it was concluded his loose sentiments about free government might be endured, if *such* a writer could be found denouncing that Church, which is poor Rome's chief thorn in the flesh.

This is a curious result, apparently; but it is only (Rome never changes—any more than the Vicar of Bray did) a repetition of the same policy which was pursued by Rome in the days of Queen ELIZABETH, when the Jesuits crept into Puritan pulpits, and employed their gifts, in a Puritanical way, to denounce and vilify the English liturgy. One of these creatures actually took for his text, Acts xii. 5, in the following shape: "Prayer was made without ceasing unto GOD for St. PETER;" and then proceeded to show how faulty the new Prayer Book of the Queen was, because it was destitute of such kinds of petitions (Collier vi. 463; or vol. ii. p. 518, folio). Another of them was arrested on his return to Rome, because he had turned Puritan. But he satisfied the Rope so thoroughly that he had made the best use of his Puritan opportunities in abusing the Church of England, that the Pope freely forgave all his practical lies and perjuries, and made him a handsome present into the bargain! Those who want fuller evidence of the truth of such statements as these, will find it in the introduction to NALSON's Historical Collections, or the preface of STILLINGFLEET's Unreasonableness of Separation. Indeed, there is almost any amount of evidence, if it is wanted, to sustain the allegation of CARWITHEN in his History of the English Church, that "the discernment of JEWEL, experience fully proved; and it was ascertained that the most popular preachers of the Puritanical doctrines were Popish priests" (vol. i. 490, last edition; or chap. xvii., near the end).

Now it would doubtless be particularly hard, if not absolutely monstrous, in the view of some, to pronounce Mr. MACAULAY a Jesuit in disguise, and say that Rome first condemned his book, to draw curiosity towards it, and then withdrew her condemnation, that this curiosity might be gratified, and the unsuspecting be captivated by the bait of round and malicious abuse of the Church of England *by a liberalist!* So we must be very cautious and very moderate in our assertions, and content ourselves with the tame observation, that if such a thing should, in some unheard of way, turn out to be true, and be the world's eighth wonder, that possibly some musty old antiquarian could find a parallel for it, amid the rubbish of forgotten facts near three hundred years old.

P. S.—If any of our neighbors think that we are mistaken or prejudiced in our statements about the Jesuits having nestled among the Puritans, we commend to their dyspeptic suspicions, CALAMY's Life of BAXTER, vol. i. pp. 100, 101, 102, 103. CALAMY ought to be as infallible with them as the Pope with an Ultramontanist. But if he fails, then let them take, as an unfailing remedy, a dose of the Grangræna of the celebrated Presbyterian, Mr. THOMAS EDWARDS. Say, part i. p. 40, to begin with.—*Calendar.*

AN UP AND DOWN REPLY.—During the examination of a witness, as to the locality of stairs in a house, the counsel asked him—"Which way the stairs ran?" The witness, who, by the way, was a noted wag, replied, that "One way they ran up stairs, but the other way they ran down stairs." The learned counsel winked both eyes and then took a look at the ceiling.

For The Churchman.

THE CHURCH.

As far as the sentiments advanced in my last number are justified and sanctioned—and I believe they truly are—by Holy Scripture, they commend certain practical considerations, connected with them, to the Christian's serious notice.

The Church should not be considered as merely a society or corporation which a certain number of individuals may form for religious and moral purposes, with such rules, and such provision for pastoral care and ministrations, as may comport with their views of duty, or they may think most expedient and fitting. In its primary and most genuine sense, it designates a state of union, covenant, and communion, with GOD, which he has established, of which He is the Head, and which, from the creation of man, has been GOD's appointed means and agency of conferring upon our race His spiritual and eternal blessings—He, for this end, requiring man's connection with it, and faithful dicharge of the duties of its membership.

Our principal interest in it, of course, is derived from its merciful adaptation to the state of *fallen* man, and the provision made therein for connecting man with that dispensation of grace which brings salvation through the merits of the Eternal SON of GOD, in His capacity as our Redeemer, and Mediator between His FATHER and us His sinful creatures. This character has appertained to the Church, ever since the Seed of the woman was promised, in Paradise, as man's refuge from the miseries brought upon him by "that old serpent which is the Devil." From the various ancient dispensations under which it wrought GOD's work of mercy, it attained at length to that which the Bible recognizes as distinguished with special characteristics of grace, mercy, and truth, and exalted manifestations of divine glory; and which is known in prophecy by the appellation, indicative of its character as a *consummation,* of "the last days."

This is, distinctively, the *Christian* Church, or *the Church* in that its last state of existence on earth, which followed the advent of the MESSIAH and His earthly ministry, and which enjoys His supreme headship and government, in His investiture with "all power in heaven and in earth," as the reward of His actual accomplishment of the great work of atonement, which He undertook to do when man's fall in Paradise made it necessary for his restoration.

It is evident unto all men diligently reading Holy Scripture and ancient authors, that as the Church was organized and settled under CHRIST and His Apostles, and those who had the advantage of personal instruction by the Apostles and their associates and immediate successors, including the period that elapsed while the sacred books of the New Testament were being indited, and the authoritative settlement of its canon was in progress; it contained, as essential to its genuineness and integrity, (1.) a ministry holding the divine commission which CHRIST gave to His Apostles, and which they communicated from Him to others, and these again to others, by an order and method, held by the whole Church as that appointed by CHRIST for for extending His ministry in the world, and handing it down to future times; (2) the sacraments of Baptism and the LORD's Supper, to be the means whereby this ministry was to receive men into the Church, and to engage its members in such a commemoration of the sacrifice of the death of CHRIST, as was, through the Communion of His body and blood, to be the means of the enjoyment, by the faithful and devout, of the blessings purchased by that sacrifice; (3) the ordinance of the Laying on of Hands, as a means of spiritual grace; (4) public worship duly regulated, and conducted under the leading of the ministry; (5) the public reading of the Scriptures of the Old and New Testament; (6) discourses or sermons on the same; (7) such legislation, government, and discipline, by the pastors, with the aid and co-operation of the brethren, of the Church, under the general principles and rules laid down by inspiration, as circumstances of time and place required for best carrying out the great spiritual objects of the Church; (8) the general pastoral care, guidance, and oversight of members of the Church by its clergy; and (9) as connected with and governing the whole, a jealous care, and public profession, of the great principles of the evangelical faith, and an earnest defense of it against unauthorized additions to, or curtailments or corruptions of, its requirements.

Such was that Catholic and Apostolic Church which was, in its primitive purity, and by divine authority, the *Christian* development of the one Church which GOD had ever had in the world, and had carried through His various previous dispensations of grace and mercy to His redeemed. Essential changes therein no power on earth could rightly make. It never was left to man to make or model a Church to suit himself. If he would be as GOD mercifully designs him to be, for his spiritual and eternal good, he must be a faithful member of that one Church. And that Church itself, to be GOD's faithful agent and instrument in the cause of true religion, must, in all its modifications, teachings, and operations, conform to the great principles and rules provided for it by its Divine Head. These are to be learned from the New Testament, with the light shed on whatever of its references to these points may seem obscure and uncertain, by the primitive Christian writers, as witnesses to the then existing principles and order of the Catholic Church. The knowledge thus gained should be compared with the state of things in and respecting the Church, which marked the progress of the influence of the See of Rome, from the beginnings of the claims to supremacy with which it early departed from Scripture and Catholic order, until it reached the point which produced the agitation in Christendom that resulted in the reformation. It should also be compared with the measures and results of *such* reformation as has rather illustrated the principle of establishing new churches, than bringing back the one Church to its original integrity and purity.

This last was eminently the principle of the Anglican reformation. The branch of the Catholic Church thus reformed, in its several sections, English, (including the widely extended British Colonies) Irish, Scotch, and American, in its character and history, holds a most important station between the Romish Communion, and the mass of Protestant Communions extraneous from the Anglican. This should be carefully noted by all Christians who would have good reason to trust that they are faithful to their GOD by being true members of the Church in which it has ever been His will that men should serve Him; and which has ever been His appointed medium for conveying to them the blessings of His grace, mercy, and truth.

Further reflections connected with the subject may follow.

B. T. O.

ANTI-CATHOLIC.—It is a matter of wonder and pain to us, that many, who are so often repeating, in the most solemn place and manner, "I believe in the Holy Catholic Church," should dishonor and stultify their own professions, by affixing the title *Catholic* to those, who claim it most exclusively, and deserve it least honorably, of all "who profess and call themselves Christians." Why will people so ignorantly, and with such woful self-disparagement, persist in calling Papists "*the* Catholics?" In the bitterest uncharitableness, these Papists call themselves "*the* Catholics;" as if they were the only Catholics upon the face of the earth, and all else were but one common horde of heretics and misbelievers. And this, too, when their own highest symbol hardly authorizes any such abominable and most insolent assumption. The Creed of PIUS IV. *opens* with the modest appellation, "the Holy Roman Church;" as if that were quite enough, and as if any title that followed, were to be taken in that limited way. Now for this, we care not one straw. The Church of Rome may call itself "The Holy Roman Church," to the last syllable of recorded time; and so far as that matter is concerned, we are content to let it alone. For, then, we can speak of "The Holy Greek Church," and "The Holy English Church," and "The Holy American Church," with equal emphasis.

But when Rome calls herself "the Catholic Church," then we protest, with all our heart and soul and strength. Then she quarrels with, and excommunicates, believers in the Apostles' and Nicene Creeds; who are devout professors of faith in the "one, Holy, Catholic, and Apostolic Church," which existed, world-wide, in the days of the Fathers, and is as comprehensive still, and *is* not, and *cannot* and *will* not be, the Church of Romans only. Then she sins against the charter of this one, Holy, Catholic and Apostolic Church, which requires, and demands, a communion, not an incommunion, of saints. And, then, she assumes an anti-catholic position, and deserves a name congruous to her self-righteous locality. So, henceforth, in the nomenclature of all who mean to make her civil by constraint, if not by courtesy, let her be known only as a denomination of ANTI-CATHOLICS. No one has sinned more grievously, or pertinaciously, against ancient and true catholicism, than Rome. She is the greatest bar to the progress and triumphs of such catholicism, still. Put her Trentine Council and her PIUS IVth's Creed out of the question, and on the basis of the creeds and discipline of the early councils, the Christian World might be at one again, as it was when those creeds and that discipline commanded the homage of all Catholic Christendom. Most anti-catholic, then, is she, who stands as "a great gulph fixed" between the separations and disharmonies of the Christian world; as the chief and most pertinacious opposer of CHRIST's own earnest prayer, that all His followers might be one. Upon her forehead, therefore, let the Christian world, struggling for the unity which she debars, write a name worthy her most inimical position and most unblessed employments. Let her be anti-catholic, till she is exorcised of her legion of uncharitable spirits, and sits at the feet of JESUS, in the right mind, which possessed her fifteen hundred years ago.—*Calendar.*

THE CHURCHMAN.

NEW YORK, JULY 2, 1853.

☞ All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman.* All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman.*

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

DISTINCTIVE PRINCIPLES.

We have somewhere read or heard a story to the following effect: When Dr. JOHNSON was making his tour to the Hebrides, he spent a Sunday in Edinburgh, and went with BOSWELL to the Kirk. As they were returning from the service, BOSWELL opened a conversation with him, and expressed a strong wish that the ministers of the Kirk would leave off their old method of argument and logical agitation, whereby they were evermore trying to force assent to the knotty points of Calvinistical theology, and fall more into the way of English Churchmen of setting forth the object-matter of the Gospel to the perceptions and feelings of men, without any roundabout process of proof and mental conviction. "Why," said the great Doctor, "that is all they have got: they must needs keep to that, else they will break down. For if they undertake to preach in our style, we shall beat them; they cannot possibly pull with us in our method; and the only effect will be to send their people over to us, where the work, besides being done much better, passes on with the ease and happy grace which men naturally have while dwelling at home, and exercising the arts and faculties which have grown into habit and second-nature."

Whether this story be true or not, it very happily illustrates the futility of undertaking to build on other foundations than our own. Nothing, assuredly, can be vainer, than the seeking to advance the Church by keeping in abeyance whatsoever she has of a distinctive character, and the trying to assimulate her to the sects. Many of our brethren seem to think it a special merit in themselves, that they are ready and willing to fraternize with sectarian bodies, to put or to keep out of sight all that is peculiar in the Church, and co-operate with her unfriends on their own ground and in their own way. This is but a bastard liberality, at the best, and is commonly felt to be so. Those towards whom it is practiced usually regard it as signifying a want of conscience and a desire to make proselytes. Thus it serves alike to provoke their contempt and to strengthen their opposition; and those who give in to it, often do so in the hope, that people who might else be kept aloof from them will be led to see how much better the work is carried on by those who are used to it, than by those who leave home to carry on a sort of flirtation with arts and methods not their own. It is greatly to be regretted, both in principle and in policy, that some of our clergy are fond of appearing on sectarian platforms and in sectarian pulpits. For how should such a course be construed but as a virtual concession of those very points upon which the sects were formed? What is it but a substantial justification of those very schisms in the Body of CHRIST, against which we are taught to pray in the same clause with false doctrine and heresy? It is, it can be no less than a virtual acknowledgment that the Church was so deep, so far gone, in error and wrong teaching, that men could break away from her unity and wage war against her life, without forfeiting their claim to fellowship and brotherhood with her members.

There would be more of excuse for this hollow and spurious liberality, if those who thus delight to practice equality and fraternity with sectarians by going unnecessarily into their pulpits, could reciprocate the favor and return the compliment by asking the sectarians into theirs. This they cannot do, and are obliged to decline; thus putting themselves into the awkward and offensive predicament of accepting courtesies which they cannot or will not exchange. Of course its most proper effect is to breed contempt and aversion towards a system or law which prevents men from giving as good as they receive. It is making ourselves just like the sects, only rather more so, inasmuch as it is, in effect, owning them to be brethren when they have favors to bestow, but disowning them when they are in a condition to want those favors returned. And the result often is, what the *tendency* is always, to inspire our own Clergy with disgust and disaffection towards those rules and regulations of the Church, which will not let them do as they are done by: for if they be men, and have the proper feelings of men, they will needs be regretting their inability to extend to others the liberality which others extend to them; and such regret will naturally breed in them a rooted disaffection for a mother that forces them upon such ignoble and unmanly courses. And such is often the consequence *in fact,* as all must have observed, whose eyes have been duly open to the subject. Moreover, this proceeding often leads those who are without to plume and pride themselves on that liberality which others are so willing to enjoy, though they cannot return it; and they often say, in far stronger language than words, —"If your pulpits are too good for us to preach in, we think your ministers ought to be too good to preach in ours." For these causes, those of our Clergy who practice this miserable and dishonorable course of one-sided fraternity, often come to take up, first, an apologetical tone, and afterwards, feeling the meanness and irksomeness of this, grow to think and speak of the custom in question as a downright relic of barbarism, which, if they could have their way, would not long be allowed to disgrace the Church whose ministers they are.

These remarks, though the substance of them has long been in our mind, were suggested at this particular time by a passage in a letter from a friend, which, by permission, we copy below. We cannot stay to pursue the subject at present, as we would like to do. We have here but scratched a little on the surface of a field which we shall hope to plough in good earnest at some future time. For this wretched custom, so much practiced by a certain class of clergymen *in* the Church but not *of* the Church, of fraternizing with the open and avowed enemies of the Church, involves other and far deeper questions and principles which ought to be fully discussed and opened up. We will close for the present with the aforesaid passage from our friend's letter:

> I was talking a few days ago with a distinguished Presbyterian minister, on the aid and comfort given by churchmen to voluntary associations for doing good. He said "it is not so in our Church, and if it were we could not prosper. We think we have distinctive principles for which we have a divine warrant, and which we must therefore teach without any compromising with others. Our ministers and churches are acting now more than ever on this principle, and our cause never was doing so well. We publish and use our own books and such as teach our own views. We educate our people as well as our ministry in our doctrine. We had once what you Episcopalians call low churchman among us, but they have been cast out, and since then, we are stronger than ever. We have done giving to Unions for any purpose—we take care of ourselves and find enough to do in it, and we think well of others who try to do the same, regarding first the duty of providing for our own household, as we believe it to be appointed of the LORD. We have no fear of being thought exclusive; we glory in that so far as we are conscious that our faith and cause are right, and if we did not think so, we should scatter abroad as you say some of your brethren do—perhaps put some episcopal books into our Sunday schools; at least teach our congregations they may as well be one thing as another; but such a course would soon run us out."

Is not this a lesson for churchmen? We are behind the age in a care for our principles. We give more than old school Presbyterians, Baptists, and Methodists, put together, for voluntary associations—scatter abroad more than these three great denominations do at this time. No wonder we are weak—no wonder we are divided—no wonder at anything we see—except the wonder that it is so. Bishop POTTER, we have seen, in a charge, cautioned the Church against the practice. When will all of our bishops advise against it, and a reasonable public sentiment in the Church be strong enough to put it down?

THE CHURCH AT HOME.

New York.—Between the 5th and the 19th of June, inclusive, the Rt. Rev. the Provisional Bishop confirmed in nine places, giving the rite to 134 persons. Of these, the largest number at any one place was 38, at Christ church, Hudson. Not the least interesting item was the confirmation of 6 deaf mutes, belonging to the new parish of St. Ann, at present worshipping in a room in the New York University. The service was performed by the Rev. Mr. GALLAUDET, rector of the parish, in the sign language; who also interpreted in like manner a short address by the Bishop to the candidates. This was in the afternoon of Sunday the 12th. At all the other places the Bishop preached, as he also did on several occasions where there were no confirmations. On the 11th, being the Feast of St. BARNABAS, he dedicated the Chapel Shool of St. Barnabas, founded by the Rev. Dr. MCVICKAR, at Dearman, Westchester county. On Wednesday the 15th, he consecrated Christ church, at Coxsakie. On Saturday the 18th, he laid the cornerstone of the new edifice about to be built by St. John's church, Troy. Of this latter occasion a full account is given in the *Troy Daily Whig* of the 22d; which thus describes the plan of the structure as furnished by Messrs. WILLS & DUDLEY of New York:

> The design is the pointed Gothic, of the first period, and is a pure and exceeding chaste specimen of that style. The edifice will consist of a church and chapel, under separate roofs, but with a common wall, the one fronting First street and the other Liberty. The chapel, which stands on the rear of the lot, is to be 56 feet by 23, and is to be entered by a vestibule on the north of the chancel, common to it and the church, and is to be finished in a style corresponding with the church. The church is to consist of nave and aisles with a tower and spire—a proper chancel and clere-story, and is to be 108 feet long by 66 wide—side measurement. The roofs are to be open and covered with slate. The height of the nave is 65 feet—of the aisles 23. The tower occupies the west bay of the north aisle, and is to be surmounted by a beautiful stone spire. The chancel is 22 feet by 12. The windows of the aisles and clere-story are double lancets, and are all to be filled with stained or enameled glass. The walls of the whole edifice are to be built in the most substantial manner of the best Portland (Ct). stone. No wood is to be shown anywhere on the outside of the building. In the arrangements of the interior, pews, warming and ventilation, the utmost pains has been taken to secure the comfort and convenience of the worshippers. In this respect especially the building committee have determined it shall be unsurpassed by any in the country.

We also learn from the *Whig,* that at the time of laying the aforesaid cornerstone the Rt. Rev. Prelate was so lame from a sprained ankle, as to be unable to walk; and that the next day, after preaching and confirming in St. Paul's, he was so much worse as to be obliged to forego his other appointments. He returned to his home in New York on Tuesday the 21st, since which time we understand he has rapidly recovered.

Maine.—On Wednesday the 18th ult., the cornerstone of a new church, to be known at St. Anne's, was laid at Calais, by the Rev. Dr. ALLEY, of New Brunswick, acting at the request of Bishop BURGESS.

Massachusetts.—The *Journal* of the Sixty-third Annual Convention of the Diocese, which met in Trinity church, Boston, May 18th, 1853, has been issued with most commendable despatch. From the abstract of Parochial Reports it appears that the present number of communicants is 5609; of Sunday scholars, 3818; and that during the past year there have been 986 baptized, and 349 confirmed: number of parishes in union with the Convention, 59; of clergy belonging to the Diocese, 85. Amount of contributions for religious purposes, $37,687,80; of which the largest sum from any one parish is $8,300,00, from the church of the Advent, Boston; the next largest being $8,203,07, from St. Paul's, of the same city. The Bishop's Address also shows that one church has been consecrated, the cornerstone of one laid, and one parish organized, four priests and two deacons ordained, and that there are now six candidates for Orders.

The Church of the Advent, which was founded in the fall of 1844, now numbers 310 communicants; there being but three parishes in the Diocese that have a greater number. This, considering how much of official violence and narrow-mindedness the parish has had to struggle against, is a most astonishing growth, such as cannot but be vastly gratifying to those who love the cause of the Church, and and wish to see it thrive in that hard, hard soil. From the report of the Rt. Rev. Dr. SOUTHGATE, rector of the parish, we extract the following, hoping it may prove as interesting to all our readers as it certainly is to us.

> I have admitted thirty-one persons to the Holy Communion, as being ready and desirous to be confirmed. If, however, confirmation had been administered in the church, the number who would have presented themselves for the reception of that Holy ordinance would have been much larger. Some have been unwilling to come to Holy Communion without being first confirmed; while others, formerly admitted to Communion, still wait for confirmation. Including all these, I suppose that there are not far from one hundred in the parish who are ready and desirous for confirmation. The increase of the parish is further indicated by the increase of the offertory. The offerings for the past year have amounted to a little more than $8,300, including a few private donations which did not pass through the offertory. These offerings, being a hundred per cent. advance upon the offerings of the preceding year, have been applied to the support of the clergy and other parochial expenses, the maintenance of the poor, the aged and the orphans, and to the aid of poor churches in different parts of the country.
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> For the poor alone, more than $1000 have been expended. An exploration has been made by the deacon associate, under the direction of the rector, which has resulted in the discovery of one hundred and seven families belonging to the Church (most of them originally of the Church of England and Ireland), who are either living in utter destitution of the means of grace, or are connected with some of our parishes.
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> The investigation was confined to the district of the city adjacent to the church of the Advent, extending from Charlestown street to Cambridge street. Besides these hundred and seven Church families, there were found ninety-two families, unconnected with any parish or religious denomination, who declared their willingness to attend church, making in all one hundred and ninety-nine families, containing probably not far from one thousand souls, in this district alone, unprovided for, for whom the Church may be regarded as responsible. What results might a similar exploration of the whole city reveal? In these hundred and ninety-nine families were found eighty-one unbaptized children, and one hundred and fifty-nine children without religious instruction, whose parents were willing that they should attend Sunday school, and who were of suitable age for the purpose. Several of these children have since been baptized, and others added to the Sunday school. The Sunday school itself has doubled in the number of scholars and in the number of teachers.

Connecticut.—During the latter part of the visitation, just before the meeting of the Convention, the Rt. Rev. the Assistant Bishop held confirmations in 13 parishes, giving the rite to 68 persons. On Sunday the 19th, the same Prelate confirmed 8 at St. Paul's church, Wallingford.

Last week, we stated, on the authority of the *Calendar,* that there were 19 candidates for Orders in the Diocese. It now appears that there are 21, the *Calendar* having since discovered and corrected the error.

Western New York.—Between the 15th and the 19th of June, inclusive, Bishop DE LANCEY held confirmations in seven places, administering the rite to 53 persons. The *Gospel Messenger* states that at Hamilton a building is in progress for a Parochial school; also, that a vestryman of St. Paul's, Oxford, has offered $1,000 towards the building of a new church; which offer is likely to be met by corresponding liberality in others, and produce the result.

Virginia.—The Sunday preceding the late Convention, the Rt. Rev. the Assistant Rishop of the Diocese visited St. Matthew's and St. John's, Wheeling, and confirmed 22 persons, and on the following Saturday and Sunday, 6 more: in all, 28.

The *Southern Churchman* says,—"We understand that Bishop MEADE has been enabled to meet all his appointments, and that his health is gradually improving." On Sunday, June 12th, the Bishop held an Ordination at the church in Boydton, admitting the Rev. Mr. CHESLEY to the Priesthood. At the same place and time two persons were confirmed.

North Carolina.—The *Journal* of the Thirty-seventh Annual Convention of the Diocese, which met in Christ church, Raleigh, on the 26th of May, is already on hand. The more important results of the session have already been reported in our columns. From the *Journal* it appears that there are 50 parishes and 36 clergy belonging to the Diocese. The Committee on the State of the Church report 1778 communicants and 1022 catechumens; also that during the past year there have been 438 persons baptized, and only 41 confirmed; the smallness of the latter number being attributable to the peculiar state of the Diocese. They add that these statistics do not show the true state of the Church, there being several parishes from which no reports have been received.

The following letter from the Rev. Dr. ATKINSON has appeared in the *Raleigh Register:*

> BALTIMORE, June 10th, 1853.
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> REV. AND DEAR SIR—The letter which you, as President of the Standing Committee of the Diocese of North Carolina, did me the honor of writing, informing me of my election to the Episcopate of that Diocese, was placed in my hands by Messrs. OLMSTEAD and HOYT. I feel very gratefully this mark of the good opinion of the Church in North Carolina, and wish most heartily that I were less unworthy of it. After careful consideration of the subject, however, not without prayer to GOD for guidance, I have felt that, even such as I am, I ought not to withhold myself from a sphere of duty which so considerable a body of CHRIST's ministers and followers have thought that I might be useful in; especially, when I remember that they must have been uninfluenced by personal partiality, being mostly unacquainted with me. With a very real sense of my own deficiencies, then, I will yet cast myself upon the care and protection of GOD, and the forbearance and sympathy of the Diocese, and in weakness and much fear undertake to be its Bishop.
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> I remain, with great respect and regard, your friend and brother,
>
> THOMAS ATKINSON.
>
> Rev. R. S. MASON, D.D.

South Carolina.—The *Journal* of the Sixty-fourth Annual Convention of the Diocese, which met in St. Michael's church, Charleston, on the 4th of May, is before us. This document reports 67 clergymen as belonging to the Diocese, and 53 parishes in union with the Convention, besides three congregations not so united. The abstract of Parochial reports for the year shows 1113 baptisms, 4913 communicants, 214 teachers of Sunday schools, and 1628 scholars. The Standing Committee having invited the Bishops of FLORIDA and GEORGIA to perform episcopal services in the Diocese, those Rt. Rev. Prelates report confirmations held in 15 places, and 241 persons confirmed. Bishop RUTLEDGE further reports that, since April, 1852, he has ordained two persons to the Priesthood, and two to the Diaconate, and consecrated two churches. The Diocese now has five candidates for Orders.

Louisiana.—On the 15th of May, the Rt. Rev. the Bishop of the Diocese confirmed 7 persons at the church of the Ascension, Donaldsonville, and on the 22d, 15 at Grace church, St. Francisville.

Texas.—A letter from Mr. PASSMORE to the *Christian Witness* states that the annual Convention of the Diocese was held at Austin on the 5th of May. The following paragraphs from the letter are all we have room for:

> Seven years since we had but three clergymen, all of whom were mainly supported by the missionary board. Now there are eight settled ministers, besides a self-supporting parish recently vacated, and anxious for a minister. There are fifteen organized parishes, four of which are self-supporting, and nearly all the others contribute a portion. In thirteen, there are reported three hundred and twenty-five communicants; the actual number in the Diocese is supposed to be about five hundred. During the past year there were one hundred and fifty-three baptisms, and thirty-eight confirmations, reported by the Bishop, who had not yet finished his visitations.
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> On Sunday, the 8th, the Rev. CHARLES F. ROTTENSTEIN was ordained a priest at Austin; and on the 19th of June, Mr. JOSEPH W. DUNN, will be ordained a Deacon at San Augustine.
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> Almost eighteen months ago, the churchmen of Texas, feeling the great want of laborers in the LORD's harvest, and that the sons of the soil should be depended on to supply the want in future, determined to make an effort to found a Diocesan or Mission school, where young men might be trained for the ministry. The effort has been made, commencing *at home;* a good location at Anderson, with temporary buildings, was secured, and by the active energy of the rector, the Rev. CHARLES GILLETTE, aided by a few earnest churchmen, a school has been established. It is in operation, with about seventy-five male students, and prospects bright. But we have not stopped here. A year since it was agreed to apply for a charter with collegiate powers, and it has been obtained. The school is now intended to be a preparatory department of the college, which is to be called "St Paul's College." By the charter, it is under the control of Trustees elected by the Convention, and the Bishop and his canonical successors, as President. The powers granted are liberal, and it only needs liberal pecuniary aid to make it efficient in building up the Church in this far off region. Already two candidates for orders are there.

Missionary.—The *Spirit of Missions* yields the following items: Advices from Shanghai have been received to Feb. 25th. Additional duties have fallen upon the missionaries remaining at the station, by the diminution of their number; which makes it the more desirable that the Bishop, on his return, should carry out with him a supply of clergymen.——From Cape Palmas, news has been received to Feb. 4th. The Rev. Mr. SCOTT, with Mrs. SCOTT and Miss FREEMAN, had arrived at the station. The Bishop was busy in carrying on the various buildings for which he had received funds when in this country. His first confirmation was held in the new church of St. Mark's.——The Rev. SAMUEL D. DENISON, of Plymouth, Connecticut, has been elected Secretary and General Agent of the Foreign Committee, and having entered upon the duties of the office, will devote himself, to the special object of obtaining MEN and MEANS for the enlargement of the work under the care of the Foreign Committee.

It has already been announced, that the operations of the Foreign Missionary department have, within the last year or two, been greatly extended; and that many additional missionaries will probably join the stations in Africa and China during the present year. To meet the increased expenditure involved in this enlargement, a very great increase of revenue must be obtained. Looking to GOD for His blessing, they now call upon the Church to sustain them in rearing a superstructure upon a foundation so auspiciously laid.

THE CHURCH ABROAD.

England.—The meeting of the Hornsey Committee of the Society for the Propagation of the Gospel was held on Thursday the 26th ult. It is said to have been very well attended, especially by the poor. Among the speakers was Bishop CARR. It appeared that £160 was remitted from Hornsey last year, and a hope was expressed that the sum this year might be larger. £10 were collected at the door.

The Archdeacon of Bristol began his visitation on Thursday the 26th ult. After remarking on the Diocesan Training Schools, the extension of the Church during the time he had been Archdeacon, and "the breaking up of an enormous plurality," he addressed the churchwardens on several matters, and referred to an improved spirit observable in the distribution of public patronage; and to the appointment of the Capitular Commission, as likely to be of service to the chapters and the Church. On the subject of national education he had the same opinion as he had expressed last year; he could not now, any more than he could then, concur and co-operate with those whose argument implied and required that no child not baptized and received into the Church be admitted into a Church school. That would be inconsistent with what he had then said, that "the Church dwells as a missionary among a people whom she is bound to teach;" that "a child born in Dissent possesses a qualified title to the privileges of a Church child;" that he "dared not refuse to such a child the chance of being brought back into the Church;" and that, although he could not regard "this as a satisfactory solution of the difficulty, nor any solution satisfactory that stopped short of teaching all children in a Church school as Church children from the first moment of their admission, yet he thought it excusable, and necessary for the present distress." And he repeated the propositions he had sketched for their consideration last year, namely, (1.) that it is, and ought to be, an essential and fundamental principle of every Church school, that all the children should be taught the formularies, with a view to their being eventually brought up in the faith and discipline of the Church; (2.) that exceptional cases were to be treated at the discretion of the clergyman, subject to the authority of the Bishop; and (3.) that, for the greater security, the schoolmaster should be licensed, after examination, by the Bishop. This last condition implied that the master be a communicant; and its provisions would be secured by a system of inspection, under the management of a diocesan board, comprising laymen of the highest station, intelligence, and character, and thus giving to the laity of the diocese their just influence, and engaging their zealous co-operation in the work of education; and superseding the ill consequences in many instances likely to follow from the ignorance and hostility of parochial school committees, which had made the management clauses so generally obnoxious to the Church. He was aware of the danger to be apprehended from conceding the timidity, facility, or even unfaithfulness, of the clergy themselves; among whom it was conceivable that some might be found disposed to avail themselves of a license, intended to enlarge the bounds of a sound education, for escaping from the obligations of unpalatable doctrines; but the remedy for this was surely to be sought in the fidelity and orthodoxy of their spiritual rulers, not in a perpetual recurrence to the vote of a majority in a voluntary association, which, as it has been truly said, was "not the Church of England by representation." And if by patience and firmness they had any hope of working their way to that remedy, both charity and prudence required that they should not risk success by a spirit of dictation and exasperation. The occasion seemed favorable for uniting moderate parties. There was a lull, and it was well to observe the causes of it. These, he thought, were, besides the weariness and dissatisfaction with which men looked upon religious contests, *first,* the conviction that, irrespective of political parties and events, the cause of the Church (he did not mean one party in the Church, but the Church) had made way—had got a standing, and an opportunity of having her cause pleaded, where her claims could be generally heard—in Parliament, and so before the nation, and in Convocation; and, *secondly,* the increase of friendly intercourse among the clergy, leading to the daily removal of prejudices, and to a truer understanding of each other's views. He exhorted them to promote this habit of candid and self-distrusting inquiry, as the sure and only way to bring about a sound reform of the Church, and to make it a blessing to the nation, and re-establish uniformity in practice, and unity in faith.

St. Paul's church, Oxford, after being closed some weeks for repairs, has been re-opened. The Bishop, the Archdeacon, about fifty clergy, and a number of choristers, all wearing surplices, met at the parish school, and went in procession to the church. The service was intoned, under the leading of the Rev. A. HUCKMAN, Perpetual curate of the parish. The Bishop preached, and the offertory receipts were nearly £33.

The old parish church of St. Andrew's, at Sonning, Berks, having been closed many months, for restoration and enrichment, was re-opened by the Bishop of OXFORD, on Thursday the 26th; the Bishop of LONDON, a large body of the neighboring Clergy, and a good concourse of Laity, being present. The cost has been chiefly borne, and the work brought to perfection, by the joint liberality and exertion of R. PALMER, Esq., M. P., and the Rev. HUGH PEARSON, vicar of the parish. The following is a description of the church in its present state:

> The stalls and seats in the nave are of well-carved oak; the pulpit is of stone; the organ, which promises well, was built by HOLDITCH; the flooring is laid down throughout with encaustic tiles, which, as they approach the Sacrarium, increase in richness; the east window is a really magnificent representation of the Transfiguration, by WAILES. The sedilia, altar, its plate and furniture, are very appropriate and costly; three compartments of the oak-pannelled roof, immediately over the same, are colored a deep azure, with gold stars, and the arch which separates it from the eastern termination of the north aisle, which is now the vestry, is a triumph of art, the internal splays showing a succession of the most elaborately-carved niches and canopies, with Saints. Several monumental brasses of the 15th century have been beautifully restored and re-laid. The font-cover is truly worthy of such a church, and so holy a purpose; it is a suspended spire of great height, and of the most exquisite and delicate workmanship.

The Abbey church at Dorchester having been closed some time for the purpose of restoration, the ceremony of re-opening took place on Monday the 6th of June, the services being conducted by the Bishop of OXFORD. The work of restoration extends to the sacrarium, the chancel, a part of the nave, and the side aisles, which of themselves are said to be as large as some parish churches. A correspondent of the *English Churchman* thus describes the work: "In the sacrarium, the great east window, with the celebrated Jesse window at the north, and its opposite light, with the rich sedilia, and open oak roof, have been thoroughly and beautifully completed; the flooring laid down with MINTON's encaustic tiles, of which also the reredos is composed, with cross in the centre. The altar and its furniture is rich and appropriate. The chancel, with its arcade, open oak roof and floor, restored, furnished with stalls, and separated from the side aisles and nave by rich oak screens. The portion of the nave now used is furnished with open oak seats, pulpit, prayer-desk, and lectern, the font being placed in the south transept, which has still to be restored, and near the entrance." On the day of the re-opening, at an early hour, repeated peals of bells from the tower of the church warned the inhabitants of the forthcoming celebration. The Bishop, on his arrival at the residence of the Rev. Mr. ADDISON, perpetual curate of the church, was received by a large body of Clergy in their surplices, many of whom had come from a great distance. A procession was formed from thence to the church, led by a choir of about 140 persons, who chanted various Psalms as they moved onwards. For the rest of the description, we must draw upon the *English Churchman:*

> Entering the church by the door of the south transept, which has not been restored, the effect, though solemn and impressive, was at once affecting, and almost sad. The vacancy and stillness of the place, coupled with the cold and death-like aspect of all around,—and, amidst all this, the long procession passing onwards,—while the voices of the many singers, joining in the serene Gregorian chant, and ascending upwards, seemed to fill every portion of the Service with awful melody, and awaken a response from the very dead of old, whose dust was resting beneath, as well as cause "the stone to cry out of the wall, and the beam out of the timber to answer it."
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> Full choral service was then performed, as composed and arranged by TALLIS. It was virtually vocal, though the key-note of the several portions was given by an harmonium, apparently. The whole was concluded without a single failure or mistake, and was simply grand, fervent, and devotional throughout.

The sermon was preached by the Bishop from the text,—"Where two or three are gathered together in my name, there am I in the midst of them." After setting forth the true and real, though not bodily and local presence of CHRIST in His Church, and how nearly this promise concerned us now as well as His disciples at the time, he then went on to correct what seemed a very common mistake touching the application of the text to any class or body of men, agreeing upon any shade of doctrine and mode of worship, and thus meeting together, separate and apart from that Church or Society to which CHRIST had at first given the Divine Commission and made the promise; and further illustrated this by comparing the case to that of an earthly monarch giving his seal, with certain credentials, to a body politic, with his authority to grant anything within the compass of their Charter, and which no other self-elected and self-constituted body could possibly exercise or lawfully claim.

On the same day as the above-described ceremony, the new Diocesan School for Training Parochial Schoolmasters, at Culham, was opened by the Bishop of OXFORD; the Bishops of CHICHESTER, SALISBURY, ST. ASAPH'S, MONTREAL, CAPETOWN, and NOVA SCOTIA, being present, as were also the Earls of DERBY and HARDWICK, Lord STANLEY and Mr. WALPOLE. Long before the hour appointed for the ceremony, a large body of spectators had assembled, exceeding 1,000, and comprising many of the first people from Oxford, Worcester, and the parts adjacent. The ceremony consisted mainly in the Bishop delivering to the Principal the keys of the building, as emblematic of the authority he was there to exercise, and at the same time, giving him a brief charge respecting the duties of his office. After despatching this part of his work, the Rt. Rev. Prelate added,—"And now, without detaining you longer, I will beg the noble Chancellor of the neighboring University to address to you what he may deem best adapted to the purpose for which we have met together." Lord DERBY, being thus introduced to the assembly, spoke at much length on divers topics connected with education, setting forth the material improvements of the age, regretting that moral improvement had not kept pace with them, stigmatizing the apathy of the last century, and pointing out the danger of mere secularity. His speech came to a practical conclusion with his declaration that he presented the College with £100—a declaration which caused the Bishop to express a hope that the parties present would not fail to profit by so munificent an example.

His Lordship's speech, which is reported at full length in the *Evening Journal,* was received with prodigious cheering, and was altogether worthy of it.

As this Institution is among the great achievements of the day in England, the reader will no doubt be pleased with some description of it:

> The school presents a considerable pile of Collegiate-looking buildings, planted on the crest of an eminence on the Oxford side of the Thames, one of the most pleasing situations that the neighborhood affords. It consists of a Chapel and cloisters, a hall, a practicing school, an attached residence for the Principal, somewhat extensive domestic offices, spacious school and lecture-rooms, with a long range of dormitories above. The residence of the Principal is at the west-end; to the east is the hall; and beyond is the great school-room, the two latter having dormitories above. The front forms an elongated range of fine elevation, judiciously broken and varied by projections, and jutting gables and corners; two wings are returned at right angles behind, the western containing domestic offices, the eastern lecture-rooms. This arrangement has been objected to as less mediæval than a complete quadrangle; but on the whole it is questionable whether such a modification of form would have been any improvement. The effect is exceedingly pleasing, and must be considered as reflecting high credit on its architect, Mr. CLARKE, of Bedford-row, London. The predominant style of architecture is the Tudor or perpendicular, relieved and lightened with some details of early English, the windows of very elegant form, with plain and massive mullions. The number of students to be accommodated is 130, of whom there are at present about fifty inmates of the establishment. The Head-Master and Principal is the Rev. ARTHUR RAWSON ASHWORTH.

A sermon in behalf of the same Institution was preached by the Rev. Dr. PUSEY in St. Mary's church, Oxford, on Sunday the 5th, from the text,—"Beloved, let us love one another; for love is of GOD; and every one that loveth is born of GOD, and knoweth GOD. He that loveth not, knoweth not GOD; for GOD is love." The *Oxford Chronicle* gives the following account of the sermon:

> The earlier portion of the discourse consisted of a very eloquent exposition of the importance of love as the chief element of the Christian character, and more especially by reference to its fruits, showing it to be the most eminent of all the virtues—the first commandment, the essence, and substance, and soul of all virtue; that to know GOD we need not be wise, or clever, or full of understanding, for He is not mind, but He is love; we can only know Him by that which He is; if we abound in love, He will not only dwell, but abide in us, and through that indwelling we are imbued with the image of GOD, and become like Him; that the love of GOD goes forth in acts involving self-denial, self-sacrifice; and not only is the love of our neighbor the test of our love to GOD, but it increases it. By an easy transition, the Rev. Doctor applied these general views of Christian duty to the immediate objects of his discourse, alluding to CHRIST's care for little children. If there was any one work of love which, more than another, we should cherish, it was any plan which would guard those little ones against future trials, and arm them for a conflict in which their innocence and purity would be maintained or lost, and themselves be a blessing or a curse to their parents and society. The Rev. Doctor urged that secular knowledge would not so arm them; such knowledge was but a two-edged sword, to save or destroy; in itself it sharpened—it did not direct, or temper, or guide, or control the soul,

or teach the soul to control itself. Even religious knowledge was not education—it was light, not warmth. It were better, safer far to educate with love without knowledge, than with knowledge without love. On this ground, the first step in the education of the poor was to train those that were to train them. After illustrating this at some length, the Rev. Doctor said it was a blessed work which had been begun by the Bishop in the establishment of an institution for this purpose not far from Oxford, where secular knowledge would not be neglected, but where the chief object would be to train teachers in the knowledge of CHRIST. The Bishop had given liberally of his own substance towards it, but several thousand pounds were still required before it would be free from debt. The Rev. Doctor urged upon his hearers with much eloquence the duty of aiding the object, impressing upon them more especially that in what they gave they were giving to CHRIST, and He would give them it back again, not in any created thing, but in the fulness of that everlasting love with which He so loved us that He gave Himself for us. The collection on the occasion amounted to £36 6s.

The annual meeting of the schools at St. Paul's cathedral took place on Thursday the 2d; when, after full choral service, the Bishop of CHESTER preached, and nearly £600 were collected.

The parish church of Evershot, Dorset, having been almost wholly rebuilt, was lately re-opened. Also, the church of St. James, West Bromwich, after being repaired.

Some weeks ago, we copied from an English paper an announcement of the Rev. J. T. ROSSWELL having been appointed to succeed Dr. JACKSON in the rectorship of St. James, Westminster. It now appears that this announcement was premature. The Rev. J. E. KEMPE, of St. Barnabas, Kensington, has been appointed to the place. The *Record* barks at the appointment thus: "It is one which justifies the rumor that the Bishop of OXFORD's support of Lord ABERDEEN on the Clergy Reserves Bill, indicates an alliance on ecclesiastical matters greatly to be deplored. We regret to say that Mr. KEMPE has a Tractarian reputation, and one which makes him all the more dangerous as he does not adopt the mummeries and extravaganees in all their deformity, which Mr. LIDDELL of St. Barnabas, Pimlico, and his predecessor, Mr. BENNETT, delight to encourage."

It will be remembered that the Convocation of York, at their late meeting, were not allowed by the Archbishop to deliberate on an address to the QUEEN. We did not suppose the thing would end there, considering how apt the will is to find out a way. An address, signed by the Archdeacons of Durham, Cleveland, and Liverpool, and sixteen Proctors, was presented to Her Majesty by the Archbishop on Saturday the 11th. We copy so much of the address as pertains directly to the cause in hand:

> May it please your Majesty,—We, your Majesty's most dutiful and loyal subjects, the undersigned members of the Convocation of York, now summoned in obedience to your Royal writ and the citations of our spiritual superiors, had indulged a hope that the Representative Assembly of the Church in this province might be enabled to lay at the foot of your Majesty's throne an expression of homage similar to that which your Majesty was pleased to honor with so gracious a reception from the Convocation of Canterbury.
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> But not being allowed the opportunity we desired, we are anxious, on behalf of ourselves and those whom we represent, to assure your Majesty that the Clergy of the Province of York do not yield to any of their brethren in dutiful attachment to your Royal person and authority.
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> We are particularly sensible of the wise and beneficent attention to the interests of the Church, manifested in late years by the erection of the additional sees of Ripon and Manchester in this Province; and we earnestly trust that the results of that measure may be such as to encourage your Majesty to take into your Royal consideration the means of further enlarging the episcopal order amongst us.
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> We recognize the same pious and affectionate care for the practical efficiency of the Church in the desire which your Majesty has ever evinced to render our ecclesiastical establishment more conducive to the purposes for which they have been founded—the glory of GOD and the edification of His people.
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> Should your Majesty be pleased to require the counsels of the provincial synod on these or any other designs for supplying the lamentable deficiency of spiritual ministrations still subsisting in this province, we should address ourselves to your Majesty's command in a confident hope that the Divine Blessing would be thereby still more abundantly obtained to this favored land and nation.
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> Being fully persuaded of your Majesty's solicitude for the extension and settlement of Christian truth throughout the dependencies of your Imperial Crown, we cannot but tender our humble congratulations on the great increase of the colonial episcopate which distinguishes your Majesty's peaceful reign, and affords the promise of inestimable blessings to future generations.

Some while since, certain parties in the Diocese of Durham addressed a memorial to the Capitular Commissioners, praying them to appropriate some of the surplus revenues of the Diocese to the establishment of schools. A large meeting was lately held, to protest against such an application of the funds, and to urge the using of them for the extension of the Church and the support of the Clergy. A counter memorial, numerously signed, was addressed to the Commissioners, its supporters contending that if clergymen were first well paid, and the benefits of the Church duly supplied, schools would inevitably spring up, without having recourse to the questionable proceeding of alienating cathedral property to other than religious uses. The following paragraphs are part of the memorial:

> It is satisfactory to us to know that the ecclesiastical funds have been strictly confined by your Right Honorable Board to the purposes of the Church, but we take the liberty to observe that, in their application, we are taught to expect, in the first place, the supply of our local necessities.
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> And we venture to represent that very large sums, apparently not less than £200,000, have been carried away from this diocese, whilst we are left without the assistance we greatly need.
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> We trust we may, with every respect, and without offense, press upon you this grievance, and praying your favorable consideration, may state our strong conviction that, in all reason and justice, the ecclesiastical revenues in your disposal may be applied to the satisfaction of our proper claims and requirements before any further sums are abstracted from the Church funds of the diocese of Durham.

In the course of the meeting, the Archdeacon of DURHAM called attention to the rapid increase of the population in that county, showing it to be more than twice as large as the average increase in England, and strongly deprecated the application of their surplus revenues save to the cause of providing churches and clergy for the Diocese; at the same time hoping, for the sake of the Church, that the Chapters would be preserved in becoming splendor, with their glorious churches, their services, their schools, their means of education, and their liberal charities. He would have them kept up, also, as places of refuge and retirement for aged clergymen, and for the widows and orphans of clergymen. The memorial being agreed to, a resolution was finally passed, requesting the Archdeacon to present it to the Ecclesiastical and Capitular Commissioners respectively, and to communicate it to the Archbishop of YORK, the Bishop of DURHAM, the Prime Minister, the Secretary of State, and the members of Parliament for the county.

Archdeacon GRANT, of St. Albans, had just completed his annual visitation. In his charge he called the attention of the Clergy more particularly to the Charitable Trusts Bill now before Parliament, as being calculated most seriously to affect the educational trusts of the Church. He likewise expressed his doubts as to the results likely to follow from the Government Education Bill, in which it was attempted to blend together the voluntary and the compulsory system. On the subject of Church rates he suggested the propriety of effecting a settlement on the basis of Dr. PHILLIMORE's Bill.

A question of very great interest and importance has just arisen in the Diocese of Bath and Wells. Some time ago, the Bishop of that Diocese, being out of health, engaged the late Bishop of Madras, Dr. SPENCER, to act as his Episcopal Commissary. Bishop SPENCER has lately published a letter to the Bishop of the Diocese, resigning that office, and giving, as his reason for so doing, "the avowed opinions of your examining chaplain, Archdeacon DENISON, on a most important point of Gospel truth, and his refusal to allow me in any way to examine the candidates for Holy Orders." He adds,—"I cannot be in the slightest degree a party to the dissemination of the view of the Holy Communion maintained by the Archdeacon; neither can I consent to be a mere passive instrument in the hands of an examining chaplain." Previously, however, Bishop SPENCER wrote to Archdeacon DENISON, reminding him of a conversation that passed between them some time before, wherein the Bishop understood the Archdeacon to express himself so and so, upon the subject in question. The following is a part of the Archdeacon's reply:

> I do not feel that in strict justice to, and consideration for, myself, and my position and office, I am called upon to tender any explanation. I have nothing to *retract or to explain*; but to you, as to a kind friend and a Bishop of the Church, I am ready to state, that I hold the doctrine of the "Real Presence," as declared and taught by the Church of England, to be this:—1st, *Negatively*—That there is *not* a corporal presence of the Body and Blood of CHRIST in the Sacramental Bread and Wine; that the Sacramental Bread and Wine remain still in their very natural substances, and therefore may not be adored.
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> 2ndly, *Affirmatively*—That there *is* a Real Presence of the Body and Blood of CHRIST in the Sacramental Bread and Wine, in a manner which, as Holy Scripture has not explained, the Church has not defined. That the Body and Blood of CHRIST, being really present in the Sacramental Bread and Wine, are *given* in and by the outward sign to *all*, and are *received* by all.
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> That whether the Body and Blood of CHRIST be *given* and *received* "unto life," or "unto death," *this* depends upon the state of heart and mind of the receiver; in other words, that the Body and Blood of CHRIST are present to *all objectively—subjectively*, that they are present to the *faithful only*. I might quote many passages from the Articles, and Liturgy, and Catechism, to prove that what I have here stated is the doctrine of the Church of England; I cannot admit that there is *one* passage in the Articles, Liturgy, or Catechism, which, when taken in its just and necessary dependence and connection, teaches any other doctrine, or makes the Church appear to speak "with an uncertain sound."

In conclusion, the Archdeacon declared he would present no candidate who should be subjected to any examination other than his own. Thereupon, the Bishop, after consulting with some of his episcopal brethren, undertook to ordain the candidates, but soon after concluded to resign his commission, and hence the letter to the Bishop of the Diocese. In consequence of this, the Archdeacon has written to the Bishop of BATH and WELLS, proposing that it be ascertained, by formal and public inquiry, whether he has required the assent of candidates to anything which is not the doctrine of the Church. We subjoin part of his letter:

> Pending such inquiry, I think you will agree with me, that I ought not to hold the office of Examining Chaplain. I beg, therefore, now to resign that office, and if it shall be established, by sentence of the Church, that I have required the candidates for holy orders to assent to anything which is not the doctrine of the Church of England, it will, I think, be plain to all men that I ought not to resume that office, or, indeed, to hold any benefice or official position within the Church.
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> If, on the other hand, it shall be established, by sentence of the Church that I have required the candidates for holy orders to assent to that only which is the doctrine of the Church of England, it is due to yourself and to me, and will be, generally, of essential service to the Church, that the doubts which have been raised in this matter by the resignation of his commission on the part of Bishop SPENCER, upon the grounds stated in his published letter to yourself, be formally disposed of and done away.

He closes the letter by requesting the Bishop to accept his resignation, pending the inquiry, and to take the necessary steps for obtaining upon this matter the sentence of the Church. The Bishop, in reply, accepts his resignation, and adds the following:

> You are, doubtless, prepared to incur the expenses necessary for defending yourself from any proceedings which may be instituted, but I do see a difficulty—a very great difficulty—in providing the enormous costs necessarily incidental to an inquiry of such magnitude. I do not hesitate frankly to state that I cannot, personally, bear them; but, could a course be shown me by which I may be relieved from the liability, I will not lose a moment in adopting such means as I shall be advised for settling a question of such vital importance to the Church.

The last that has appeared on the subject is a letter from the Archdeacon to the Editor of *John Bull*, in which he says,—"I shall take every means within my power to bring the question to a *real issue*, and to obtain upon it, *after formal and public inquiry, the sentence of the Church.*"

Any comment on the matter, as it now stands, would probably be out of place and unbecoming. It may be well, however, to add a few more passages from the correspondence, which will show that there can scarce be any question whether the Archdeacon be right in his position, whatever may be thought of his doctrine. Thus, in his first letter to Bishop SPENCER:

> Forgive me, if I say that I am, as I have been for eight years, SINGLY responsible to the Bishop of this Diocese for the doctrine and life of the candidates whom I present for holy orders; and that I can present no one, if I am to understand there is to be *any counter examination.*

Again, in the course of the same letter:

> I have held my office of Examining Chaplain nearly eight years. I have been Archdeacon a-year-and-a-half; have been in both capacities *singly* and *solely* responsible for the presentation of candidates for holy orders, according, as I must ever think, to the letter and the spirit of the Ordination Office. My understanding of the doctrine of the Sacraments as held by the Church of England, has been long publicly before the Church, and has been applied by me throughout in my examination of candidates for holy orders. The papers of questions are always printed, and may receive any circulation that any one may choose to give them. You now call in question my understanding of the doctrines of the Sacraments as held by the Church of England.

And in a second letter to Bishop SPENCER, he has the following:

> During the eight years that I have been Examining Chaplain in this Diocese, the Bishop has in no instance examined a candidate himself, either by word or writing, as appears to me to be most plainly according to the letter and the spirit of the Ordination Office.
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> On the other hand, whensoever I have been in any doubt upon any grave matter, I have felt it to be my plain duty to communicate fully with the Bishop, and I am thankful to be able to say that, in no instance has he ever had occasion to express any difference of judgment from my own in matters of doctrine.
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> Will you let me add, that I regard your position in ordaining candidates for holy orders at Wells to be exactly the same, except in respect of place, with that of any Bishop who receives and ordains candidates by letters dimissory from the Bishop of BATH and WELLS.

And in the Commission from the Bishop of the Diocese to Bishop SPENCER, the latter is "to ordain any persons, provided such persons should be presented to him under the direction and authority of the Bishop of such Diocese." And again, "to perform for us the Episcopal functions for ordaining as Deacons and Priests of the Church of England all such persons as shall be presented to you under our direction and authority." The following, also, is from the "Directions and Authority" given by the Bishop to the Archdeacon, in his office as Examining Chaplain:

> We do hereby direct and authorize you, the said G. A. DENISON, to present to the Rt. Rev. GEORGE TREVOR SPENCER, Doctor in Divinity, late Lord Bishop of MADRAS, the several persons hereinafter mentioned and described, to be admitted by the said GEORGE TREVOR SPENCER into the Order of Deacon in our cathedral church of St. Andrew, in Wells.

FOREIGN.

England.—By the arrival of the American steamship, *Baltic*, last Sunday, we are in possession of London papers to June 13th. The news from England is mostly confined to the doings of Parliament and the installation of Lord DERBY as Chancellor of the University of Oxford. In the House of Lords, the most interesting passages, since our last accounts, were the rejection of the Bill brought in by Lord LYNDHURST, for an alteration of Parliamentary oaths so as, in effect, to admit Jews into the House of Commons; a conversation, on Monday the 6th, in which Lord ELLENBOROUGH took a leading part, touching the war in Burmah and the annexation of Pegu; and an animated discussion, on Friday the 10th, concerning the admistration of Justice in Ireland and the appointment of Mr. KEOGH to the Irish Solicitor-Generalship.

On Friday the 3d, a report was abroad of a flare-up in the ministry, occasioned by a speech of Lord JOHN RUSSELL's in the Commons. The subject of the Irish Church being in debate, Lord JOHN asserted that "the Roman Catholic Church was hostile to free institutions, and disloyal to civil governments." The speech was so offensive to the Irish members, Messrs. KEOGH, MONSELL, and SADLIER, that they were forthwith moved to resign office. A dissuasive letter, however, from Lord ABERDEEN, in which he gently censured the words as "spoken in the heat of debate," and disclaimed for himself and others any participation in the sentiment expressed, had the effect of inducing them to remain. The matter was thus disposed of on the following Monday:

> Mr. G. MOORE referred to the correspondence between the Earl of ABERDEEN and Mr. MONSELL, and to a discrepancy in the published versions of Lord ABERDEEN's letter. According to the *Morning Chronicle* Lord ABERDEEN stated that, while approving of the course taken by Lord JOHN RUSSELL, he did not approve of the reasons given by his Lordship, and that those reasons were not felt by "many" of his colleagues. The *Times* rendered the phrase "any" of his colleagues. The honorable gentleman asked the noble member for the city of London which version was correct; who were the members of the Cabinet who disagreed with his Lordship's sentiments; and whether for the future his Lordship's vote only was to be considered indicative of the views of the Government, and not the reasons alleged in its support? Lord JOHN RUSSELL said, with respect to the first question, he had been informed by Lord ABERDEEN that there was an important misprint in his letter in the *Times*, which consisted in stating that certain opinions were not shared "by me or any," instead of "by me or many of my colleagues." The transcript of the *Morning Chronicle* was therefore the correct one. As to what members of the Cabinet shared his opinions, and who did not, he was totally at a loss to answer the honorable gentleman. In reply to the last question he would only say that Lord MELBOURNE used to observe—and he thought it a very sensible observation—that it was quite sufficient if the members of a Government agreed on the course they should pursue, and that it was not at all necessary that they should agree in all the reasons for that course.

From which it would seem that Lord JOHN took the disclaimer of his colleagues with his usual good temper; and of course his quiet coolness took the fire all out of Mr. MOORE. The *Guardian* comments on the subject thus: "The affair is awkward as regards Lord JOHN RUSSELL, but it is manly and straightforward as respects the parties concerned,—creditable to Lord ABERDEEN's firmness, decisive as to his position in the Cabinet, and conclusive against the suspicion that the adhesion of these gentlemen was originally purchased on the part of his Government by any unworthy compromise."

The principal topic in the Commons, for the last week, had been Sir CHARLES WOOD's measure for the government of India. The following is the best account we have seen of the measure:

> The great feature of the Ministerial plan is the retention of the double government; but the constitution of the Court of Directors is to be considerably modified, by the reduction of their number from thirty to eighteen, of whom six are to be nominated by the Crown from gentlemen who have served in India, either in the service of the Crown or Company, for a period of not less than ten years, the remaining twelve to be elected, as at present, by the proprietors of India Stock. One-third of the Court, whether elected or nominated, are to vacate their seats every second year, but are to be eligible for re-election. The machinery thus created is not to continue, as has been hitherto the system, for any definite period of ten or twenty years, but simply until Parliament shall otherwise determine. Each Director is to receive £500 a-year, and the chairman £1,000; but the most valuable part of the patronage is to be taken away from them. The nominations to Haileybury for the civil service, and to Addiscombe for the engineers and artillery, as well as the assistant-surgeonships, are to be thrown open for public competition, while the directors are merely to retain the direct appointments of the line, for which, as is truly observed, mere intellectual superiority is not the one necessary qualification. The Supreme Government of India is to be re-modelled. The Governor-General is to be relieved from the local government of the Province of Bengal, as he has already been of that of Agra, and to be assisted by a Legislative Council of twelve persons, composed of persons selected from the civil service by himself and by the Governors of the Presidencies, with the addition of two judges of the Queen's Court at Calcutta; and on their legislation the Govenor-General is to have a veto.

The measure was assailed by Mr. BRIGHT with his usual pugnacity: the East India Company was defended with great ability by Sir JAMES HOGG, and not less ably opposed by Mr. J. G. PHILLIMORE; the one thinking that the new plan does too much, the other, that it does too little.

The reports of Committees on Irish elections were beginning to furnish material for further inquiry touching the exercise of the franchise under the auspices of the Romish Priesthood. The Committee for Sligo reported that "the influence of the Roman Catholic Priests was exercised in a manner inconsistent with their duty as Ministers of religion, and destructive to freedom of choice on the part of the electors." The Committee on the Clare election reported more specially, "that a system of intimidation was organized at the late election for the county of Clare, which resulted in a riot at Six-mile Bridge, deterring voters from exercising their franchise,"—"that from the evidence produced before the Committee, it appears that at the time when the riot took place at Six-mile Bridge, the Rev. JOHN BURKE, Roman Catholic Priest, excited the people, and took part himself in the riot,"—"that the Rev. MICHAEL CLUNE, Roman Catholic Priest, excited the people to take part in the riot,"—"that there does not appear to have been any general undue interference on the part of the Roman Catholic Clergy at the late election for the county of Clare." In the case of Sligo, the sitting Member was unseated, not, however, on the ground of the intimidation complained of, but on the ground of "bribery and treating." In the case of Clare county the election was declared void expressly on the ground of intimidation and riot.

On Monday the 6th, Mr. GLADSTONE's Income-tax Bill was carried through the third reading by a vote of 189 to 55; Mr. HUME protesting that the country merely accepted it as the price for reform. At a later hour in the day, the Bill passed, amid cheering from the Ministerial side, renewed as Mr. GLADSTONE left with his despatch-box. Mr. GLADSTONE's career as Chancellor of the Exchequer has given him in fact, what is unquestionably his by right, a position at the head of British statesmen now living. That he is the greatest man in England, will hardly be further disputed. A correspondent of the *Leader*,—which paper is as radical as Mr. GLADSTONE is conservative,—gives him the following setting-out:

> Mr. GLADSTONE has a quiet, contemptuous way, which is a great hit in committee, and which is enabling him to pass the clauses of his budget bill with most workmanlike rapidity. His knowledge on the minutest points of detail is marvelously elaborate, and yet he has the faculty of never letting his hearers sink among the details, while his explanations are so clear, and so complete, that he has never to "explain." To all these gifts, specially happy in a Finance Minister having to defend at all points a surprisingly complicated scheme of taxation, he adds the gift of being insensible to labor. Fighting that Income-tax Bill through committee for seven hours last night, was a work equal to a many-briefed barrister's whole single term in Chancery; and yet at one in the morning Mr. GLADSTONE was entreating the house to "go on." He has been "surprised" so much lately at motions for adjournment on his budget, that he is gradually getting the house out of its modern Brothertonian habits. The rule is now setting in for members to go home at daylight, wondering how they will get down to their committees at eleven. But Mr. GLADSTONE is not fully employed with the budget. He has taken up another labor in the Savings-Bank Bill, of which he has given notice; so shaming Sir CHARLES WOOD, who, never working at all, never had the courage to grapple with the subject.

Tuesday the 7th was a great day at Oxford. The English papers are filled with accounts of what was done and said. We must content ourselves with making up a brief abstract from the *Guardian* and the *Press*.——Before 9 o'clock, throngs of well-dressed ladies, who were so fortunate as to get tickets, were seen making towards the Theatre, which was filled almost as soon as the doors were opened. The grand procession from Worcester College is said to have been the finest thing of the kind ever witnessed at Oxford. Before the procession entered, Mrs. DISRAELI's name was more than once greeted with loud and prolonged cheers. Mrs. BEECHER STOWE met with a reception in which, strange to say, the hissing considerably predominated over the cheering; in Mrs. GLADSTONE's case the two were evenly balanced, the cheers, perhaps, ultimately gaining the mastery. The whole assembly twice rose and rapturously and vociferously cheered the Countess of DERBY, or, rather, once so greeted some other lady in mistake for her, and, secondly, herself when she entered. She appeared extremely gratified by the enthusiastic reception she received, as did also Lady EMMA STANLEY, whose name was immensely applauded. The Princess MARY, too, bowed and smiled with great delight at the cheers which were repeatedly given for her. It is needless to add that the noble Chancellor, who well became his splendid robes, was the hero of the day, and he seemed throughout thoroughly pleased and gratified with the reception given to him. But perhaps the most enthusiastic cheering ever witnessed in the Sheldonian Theatre towards any man now living broke out the moment the name of DISRAELI was mentioned, as he was recognized at the entrance-door: every one rose on the instant, and shouted, and clapped, and stamped, and waved their caps, till nature was exhausted, as if Oxford desired to make some atonement for the offensive personalities of which he has so long been the object, and to show that, in spite of the *Edinburgh Review* and the *Morning Chronicle*, we are willing, nay proud, to accept him, with Lord DERBY, as the champion of English loyalty. To a man of his keen sensibility, such a reception, in such a place, must have been deeply affecting; although it was noticed that all the time the whole theatre was ringing with the plaudits he remained, to all appearance, coldly stoical and as impassive as a statue, save that his lips quivered once or twice. It is said, however, that next to the "honored Lord and Chancellor" the favorites of the day were the Bishops of OXFORD and EXETER, and Dr. PUSEY. Cardinal WISEMAN, Lord JOHN RUSSELL, BRIGHT, COBDEN, and LOUIS NAPOLEON were groaned. At 11 o'clock the great doors were opened, and the new Chancellor entered at the head of the procession. At his entrance, Lord DERBY was greeted with very great applause. Being seated, "GOD save the Queen" was sung, "with a noble burst of unison from the upper gallery, fortunately drowning the notes of an organ that would disgrace a parish schoolroom." After the formal opening, the first business was the presentation of the diplomas of D. C. L., granted to the Dukes of CAMBRIDGE and MECKLENBURG. The Chancellor then demanded of the members, in the usual form, their assent to the conferring the degree of Doctor of the Civil Law, *honoris causa*, on 17 noblemen and gentlemen. At the mention of Lord STANLEY's name, a stentorian *maxime nobis* from the undergraduates' gallery called forth a loud cheer.

Dr. ROBERT PHILLIMORE then introduced the new-made Doctors, and, in a Latin speech of compliment, presented them to the Chancellor. Lord STANLEY was again loudly greeted, and when his father, instead of addressing him in the usual formula of "*vir honoratissimus*," said, with much feeling, "*filius meus dilectissimus*," a chord of sympathy was touched that caused an unanimous burst of applause. The addition of *ornatissimus* to Lord ST. LEONARD's was a deserved compliment also appreciated. Some allusions by Dr. PHILLIMORE to MACAULAY's *History* raised a dissentient shout, otherwise the right honorable member for Edinburgh was warmly received—a discriminating applause between the historian and his works. Sir JOHN PAKINGTON was received with less honor than his colleagues; a show of opposition to DISRAELI producing a *furore* of applause, that terminated in the right honorable leader of the Opposition being the most distinguished guest of the day. Lord REDESDALE and the Vice-Chancellor of Cambridge obtained due and marked shares of honor from undergraduate lungs.

On Thursday another batch of D. C. L.'s was made, among whom were the Hon. J. R. INGERSOLL, the Hon. MARTIN VAN BUREN, the Bishops of QUEBEC, OHIO, and ST. ANDREW'S, Sir E. B. LYTTON, Sir ARCHIBALD ALISON, GEORGE GROTE the Historian, and Professor AYTOUN. The proceedings of this day were somewhat gentler than before. There was no Mr. DISRAELI to have an ovation; and the Chancellor was so thoroughly installed in the hearts of all Oxford men, that it seemed almost egotistical to cheer him. Nevertheless, his reception was as enthusiastic as ever. The Bishops of OXFORD and EXETER were loudly cheered. Lord PALMERSTON was cheered. Lord ABERDEEN's name awakened no response either way. Of the honorary D. C. Ls, Bishop WORDSWORTH, ALISON, LYTTON, and GROTE were received with the heartiest welcome. Bishop MCILVAINE was greeted with three lusty cheers, given, not to himself, but to Bishop DOANE.

France.—Rumors were current at Paris of the discovery of a plot against the Emperor's life. Several persons were arrested at Neuilly on Tuesday the 7th, and between 30 and 40 more on Wednesday. Cabinet councils were frequent at St. Cloud. On Wednesday the Ministers met at eleven, and remained sitting till past four. Again on Thursday they assembled, and deliberated for a similar period.

Intentions are attributed to the Government to form two camps, one near the Belgian frontier, the other on the Rhine, in the environs of Strasburg; and the rumor of calling out a large force, should the situation become more complicated, is again circulated. About 300 seamen passed on Thursday through Paris for Brest, and *en route* for Toulon. It is inferred from this circumstance that a reinforcement will be sent to the fleet commanded by Admiral la SUISSE. Letters from Toulon state that a vessel there is taking in provisions and stores for the use of the squadron. The utmost expedition is employed, and she is expected to sail immediately.

The *Journal de la Nievre* has had a preliminary warning from the Prefect, in consequence of its publishing an article which misrepresented the acts of the Government. The *Gazette du Languedoc*, published at Toulouse, has also received a first warning, for having, when speaking of the encouragement given by the Emperor to associations formed to provide more comfortable lodgings for the poorer classes, endeavored to prove that the Government was becoming Socialist.

The *Moniteur* announces the successful continuation of the expedition against the Kabyles, consisting in burning several of their villages, and the loss of a considerable number of lives on both sides.

On the Turkish question there was an animated conflict of opinions among the leading Parisian papers. The *Assemblee Nationale* scouts the idea that an alliance of European powers will be formed against Russia. The main reason which the *Assemblee* gives for its opinion that such an alliance would be impossible, is that Prussia and Austria look to Russia as their main protector against the revolutionary spirit. The *Assemblee*, too, makes an evident though cautious allusion to the want of confidence felt by the other powers in the French Emperor. The *Presse* stigmatizes the whole article as treasonable.

A despatch from Paris on Sunday evening the 12th has the following paragraphs:

> It is a very remarkable fact that there is not a paper, far less a party, in France, which ventures to uphold the conduct of the Emperor of Russia towards Turkey. One or two of the organs of the Legitimists showed some reluctance, in the outset, to believe that their favorite NICHOLAS could be guilty of any act of perfidy towards Europe, or of coercion towards Turkey; but more recent events have shaken their confidence, and they now frankly admit that the aspect of matters has changed. Among the public the feeling against Russia is wonderfully unanimous. In no society do you find an advocate bold enough to defend the conduct of NICHOLAS. Even his own subjects find it difficult to excuse him, and they are forced to have recourse to two excuses, neither of which is particularly satisfactory; first, that Constantinople has been the aim of all Russian policy ever since the time of PETER the Great; and that the Emperor is to a certain extent urged on by his subjects, who consider the destruction of Turkey a religious question, and who are enthusiastic in favor of the crusade against the infidel.
>
> The impression in political circles here, as to the maintenance of peace, has, I find, considerably improved within the last two days. Even the Russians begin to speak of a pacific arrangement as by no means improbable; and I know that one of the most important and best informed of the Russian inhabitants of Paris—one who had previously looked on war as inevitable—now speaks of an arrangement as possible. I shall not pretend to say how the solution is to be brought about—whether by the giving way of the Czar, by the destruction of the Sultan, or by a compromise; but I think it right to state the fact.

Italy.—The *Venice Gazette* of June 1st contains a proclamation of the Governor of Treviso against eleven persons, condemned for having in their keeping arms and incendiary publications, and for turning into ridicule the Sovereign and the high functionaries of the State.

A youth named FELICE PERILLI, with four other lads, was lately playing on the banks of the Tiber, when a patrol of gendarmes attempted to take them into custody. The nature of their offense does not appear, but perhaps it was being five in company, that number being illegal for *precettanti*. To escape the gendarmes PERILLI and another young man leapt into the river, where they were pelted by the gendarmes, till the former, being wounded in the head, sunk and was drowned. On his body being recovered it was taken to the Hospital of Santo Spirito, and examined by two medical officers belonging to the criminal tribunal. These veracious agents, although they never opened the body at all, drew up a detailed report of their *post mortem* examination, with the appearance of the brain, lungs, and intestines, and concluded by stating that drowning was the immediate and only cause of the lad's decease. PERILLI's father, not satisfied with such a mode of hushing up the matter, accused the gendarmes of murder, the doctor and surgeon of perjury, and also the Judge and clerk of the Criminal Tribunal, who legalized their false declaration—knowing it to be false. The latter functionaries having clerical privileges, some difficulty arose about the tribunal before which they were to be judged, so that the Pope, to cut the matter short, appointed the Consulta; which Court has just condemned the gendarmes to the galleys for three years, the medical men to a similar penalty, and the Judge and clerk to a year's imprisonment and three years' suspension from office.

Switzerland.—It was currently reported that the differences between Austria and the Federation would be settled by the passing of a law touching foreigners, which would prevent the forming of any new bodies of exiles from other countries. That no person travelling without a passport would be allowed to stay more than a week in the same canton; which would have the effect of expelling the present refugees. That if any should succeed in fulfilling all the conditions of the law, they would be privately informed that their departure would be highly acceptable. That, all this being done, Austria would resume its diplomatic intercourse with Switzerland, the Federation engaging to oblige Ticino to enforce the law. A later account states that the re-establishment of diplomatic relations was complete, and that this was altogether due to the intervention of the French Ambassador.

Prussia.—Respecting the Turkish question, there was a general impression at Berlin that peace would be maintained. There was no truth in the late report that the Prussian Government had recalled its officers engaged as military instructors in the Turkish service. The question had not even been raised.

Russia.—Various rumors were afloat respecting the movements of the Russian army. Amongst others, there was one stating that the troops in Bessarabia had been increased by reinforcements to 100,000 men, and that Vice-Admiral KORNILEFF, and the engineers of the army, were making preparations calculated to lead to the impression that they were about to cross the Pruth. A steamer had been dispatched to Salanica for OMER PACHA. The camp at Schumia was actively forming. The Metropolitan of Moldavia had given in his adhesion to the protestation of the Patriarch of Constantinople against the protectorate of Russia. It is said at Paris, in Government quarters, that should the Russians pass the Pruth, the act being a violation of the treaties of Ackerman and Adrianople, would amount to a declaration of war, and would justify the entry of the British and French fleets into the Dardanelles.

Later accounts from Kalish say that two divisions of the army were at a certain distance from Pruth. An express from Paris on Monday the 13th has the following: "The Russian Cabinet declares that the Emperor will maintain the demands stated in the last despatch of Prince MENSCHIKOFF, but that he has no intention to make war against Turkey, or to interfere with the integrity and independence of the Ottoman Empire. Yet, in the event of the Divan persisting in its rejection of the Emperor's demands, he will deem it necessary to order the occupation of the Danubian provinces by his army; but such occupation would not bear the character of a declaration of war, as the existing treaties allow the occupation of the provinces under the circumstances."

A letter from Constantinople, dated May 26, says,—"The Austrian steamer, which arrived here this morning, states that during her passage she saw in the neighborhood of Duleza four large Russian ships of war, each having in tow four transports, carrying a considerable park of artillery, and proceeding towards the coast of Bessarabia. Large bodies of Russian troops are stationed at Ismail, and extensive preparations for war are being made. The day before yesterday the steamer from Odessa brought an account, the truth of which is not guaranteed, that the Russians were on the point of effecting a passage of the Danube precisely in the same point where they did so in 1828.

Turkey.—The *Moniteur* announces that the French and English Governments have decided that their united squadrons shall approach the Dardanelles without delay. Orders were forwarded simultaneously on the 4th to Admirals de la SUISSE and DUNDAS. A letter from Paris says that despatches had been received there from St. Petersburgh, dated the 1st inst., confirming the fact of a new delay having been granted to the Porte by the Emperor of Russia, who, it appears, is determined to reject all offers of intervention. Down to the 4th, the Russians had not passed the Pruth, but armaments were continuing on both sides. Baron BRUCK, the Austrian Ambassador, must have left Trieste on the 5th inst. for Constantinople. He was to be conveyed on board, the frigate *Gustozza*. Prince GORTSCHAKOFF has been appointed to the chief command of the Russian army in Bessarabia.

Intelligence from Constantinople, bearing date May 31, says the Porte has addressed to the Great Powers a memorandum explaining its conduct towards Russia, and indicating the new concessions which the Sultan proposes to make to the Christians.

SAVANNAH EMIGRATION TO LIBERIA.—The Rev. R. R. GURLEY, who was present at the embarkation (on the 10th) of one hundred and thirty-four colored emigrants for Liberia, states to us the following particulars. The outfit of these emigrants was under the direction of the Secretary of the American Colonization Society, the Rev. WM. M'LAIN. The emigrants were one hundred and thirty-four in number,—ninety-six from Tennessee, twenty-seven from Savannah, and the remainder from Augusta, Milledgeville, and Roswell, in Georgia, one young man excepted, who was from Athens, Alabama. The Tennessee people are mostly agriculturalists, middle-aged and young men, women and children, having with them some three or four aged persons anxious to accompany their families or descendants.

It should be stated, to the honor of Mr. D. A. STUART, (formerly Sheriff of Savannah) that when, on the arrival of this company, he learned the great discomfort to which they must be exposed if brought within the city limits, he cheerfully offered the best accommodations which his buildings connected with the brick-yard just without the city would afford, and gave to them and to the excellent clergymen who were their friends and protectors, a large share, for a fortnight, of his thoughts and kind attentions.

Among the emigrants from Savannah, are several much respected members of the Rev. Dr. PRESTON's Church—one of them, SHEARMAN, for many years sexton of that church, who, with his wife and six children, has received liberty, in great part, through contributions from this city and vicinity. Mr. WOOD, formerly of this State, but now a merchant of Savannah, gave a most valued and faithful servant woman permission to accompany her husband, who was also a member of Dr. PRESTON's Church. Two other women of worthy character (one of whom has had a husband for some years in Liberia,) were enabled to secure funds, in a few days, from their white and colored friends in Savannah, to pay the price for their redemption, and joyfully sailed with their friends for the "Province of Freedom."

The Rev. Mr. PRATT, of Roswell, gave liberty to a meritorious servant and his family, the former having been a licensed preacher of the Gospel in the Presbyterian Church, and now embarking for Liberia in the true spirit of a Christian Missionary.—*Journal of Commerce.*

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SOCIAL AFFECTIONS.—What men do in middle life, without a wife and children to turn to, I cannot imagine; for I think the affections must be sadly checked and chilled, even in the best men, by their intercourse with people, such as one usually finds them in the world. I do not mean that one does not meet with good and sensible people; but then their minds are set, and our minds are set, and they will not, in mature age, grow into each other. But a home filled with those whom we entirely love and sympathize with, and with some old friends, to whom one can open one's heart fully, from time to time, the world's society has rather a bracing influence to make one shake off mere dreams of delight.—*Dr. Arnold.*

GLEANINGS FROM FOREIGN EXCHANGES.

REMARKABLE SOLAR PHENOMENON.—A most remarkable appearance about the sun was visible at 11 o'clock on Wednesday, north of the metropolis. Looking upon that luminary might be seen described upon the impalpable mist, in which, doubtless, it must have been enshrouded, two ellipses of exquisite prismatic light—the lesser intersecting its disc, and extending to about the compass of one-third of the larger, stretching itself from the zenith to the horizon a mile and upwards, which lasted for the best part of an hour. No such extensive and magnificent display of the wonders of creation has, says a correspondent, taken place for centuries.—*Globe.*

SOMETHING VERY LIKE A MIRACLE.—The *North British Daily Mail* has the following under the title of "Remarkable Occurrence:"—A little girl had her left eye so completely covered with a white speck that it was rendered sightless. A few days since, while amusing herself about doors, a dove descended from a neighboring dwelling-house, and, as if in search of food, removed the speck with its bill, without causing the slightest injury, so that ever since, the vision of the girl has been perfect.

ANCIENT STONE COFFIN.—On Tuesday evening last, while workmen were excavating some ground in Haydon-square, Minories, they came upon a stone coffin at a considerable depth below the surface. It was five feet in length by two feet one inch in width, and twenty inches deep. The outer coffin of stone inclosed an inner one of lead, which contained dust and an upper part of a skeleton of a human being, supposed to be that of a female, and about four feet nine inches in length. The body is conjectured to have lain there for several centuries past, especially as on the ground where the discovery was made the monastery of St. Clair formerly stood, but has been removed upwards of 400 years. It is said that on the very spot that portion of the monastery denominated "The priory for minor nuns" stood, from which the Minories derived its name.

FREE TRADE IN MASSES.—The *Spectator* vouches for the truth of a story of a Roman Catholic legatee, charged with the payment of a large number of masses for his soul. The legatee having vainly endeavored to make a bargain with the priests, and having ascertained that a mass said in one country would equally avail in any other, employed a friend to negociate with the priests in Portugal, where he succeeded in getting the masses said at half the Irish price, on the orthodox principle of "buying in the cheapest market."

THE MADIAI.—Extract of a letter dated Hyeres, April 30, 1853:—"The MADIAI have been residing here for three weeks with a devoted friend. They live in the strictest seclusion, seeing only three or four Christians of the reformed faith, who have been passing the winter in this town, and seeking in solitude and repose to recover that health and strength which their long detention and mental suffering greatly injured. When they arrived, ROSA was suffering considerably from supposed pleurisy, accompanied with fever. She could not eat, and slept badly, and her liver was in such a state as to cause some anxiety; but, thanks to the enlightened care of the physician, she is better, and for some days past she has been able to go out. Her husband, FRANCESCO, is apparently (judging from his exterior) stronger and more robust; but he suffers in his head, and there lies his illness. They wish for nothing more than a humble retreat, where they may in peace supplicate GOD to recompense their friends for their generous sympathy, and enlighten those who thought they were doing God service by persecuting them, by extending to them their forgiveness. It is to be hoped that Christians of every country will understand that their duty is not to repress this humble disposition, but rather to encourage it; and that they should be content to withhold any demonstration, more or less vehement, of the interest which they feel in these dear exiles, if those demonstrations are calculated to interfere with the inward peace and tranquillity, and with that life hidden with CHRIST in GOD, which is their greatest treasure and their only ambition. This is the wish of all their real friends, and especially of those who have learned what they wish and want, and who are best acquainted with them.

NOTICES.

Grace Church, Williamsburgh.

Resolved by the Vestry,—That the rector, the Rev. ALVAH GUION, be requested to proceed at once to collect funds for the erection of a church and parsonage.
SAMUEL REYNOLDS, Clerk.

A new corporation has been formed by the name of Grace church in a part of Williamsburgh where accommodations for the members of our Church are wanted, and where there is every prospect of a large and rapid growth of population. Five lots have been given on condition that a church be erected thereon within two years. Those interested in this enterprise are doing all in their power to raise the funds required, but as they are, generally speaking, in poor circumstances, and in fact suitable objects of missionary labor, they are compelled to ask the aid of churchmen generally. I therefore commend this undertaking to the favorable consideration of the members of the Church, and solicit a hearing from them for its agent, the Rev. ALVAH GUION, who will more fully explain its importance.

JONATHAN M. WAINWRIGHT,
New York, June 10, 1853. Provisional Bishop.

Having had a knowledge of Grace church, Williamsburgh, from its commencement, I take great pleasure in commending it, not only to my own parishioners, but to Episcopalians generally. A very valuable plot of ground has been given, and one in every way desirable for a church. The Vestry propose to build an economical church and parsonage at once, but cannot do so without the aid of benevolent churchmen in New York and vicinity. I trust that subscriptions will be freely given, for I am sure that the Parish will soon repay, to the Church at large, with more than compound interest.

CHARLES REYNOLDS,
Rector of Christ church, North Brooklyn.

We cheerfully commend the above enterprize to the hearts and hands of all who love the welfare of Zion.

S. M. HASKINS, rector of St. Mark's, Williamsburgh.
H. F. ROBERTS, rector of St. Paul's, Williamsburgh.
S. W. SAYRES, rector of Calvary, Williamsburgh.

We heartily concur in the importance of the object proposed by the Vestry of Grace church, Williamsburgh, and cordially recommend it to the aid of our parishioners.

THOMAS H. TAYLOR, rector of Grace, N. Y.
G. T. BEDELL, rector of church of Ascension, N. Y.
J. H. HOBART, officiating in Trinity parish, N. Y.
S. COOKE, rector of St. Bartholomews, N. Y.
FRANCIS L. HAWKS, rector of Calvary, N. Y.
HENRY ANTHON, rector of St. Mark's, N. Y.
S. SEABURY, rector of church of Annunciation, N. Y.
EDMUND NEVILLE, rector of St. Thomas', N. Y.
B. I. HAIGHT, officiating in Trinity parish, N. Y.
B. C. CUTLER, rector of St. Ann's, Brooklyn.
W. H. LEWIS, rector of church of Holy Trinity, Brooklyn.
FRANCIS VINTON, rector of Grace, Brooklyn.
THOMAS T. GUION, rector of St. John's, Brooklyn.
E. H. CANFIELD, rector of Christ, Brooklyn.

To the lovers of the Church and Friends of Humanity:

Well Beloved: You have heard, as well from our good and zealous Bishop, as from the beloved among the Clergy, what a great and holy work you are now invited to aid: to wit,—to provide for the LORD's family, to seek for the poor, the neglected and the despised who are living in the midst of wickedness in a growing suburb of this city; that they may be gathered into the Church and saved through CHRIST for ever.

Williamsburgh, with a population of over 43,000 souls, has but three Episcopal churches within its limits, Christ church being in the city of Brooklyn, all four furnishing sittings for less than 1,500 persons. The plot of ground given for Grace church is not only remote from the Episcopal churches, but from others, and is located in the midst of a large and rapidly increasing population. To the work of planting a branch of our beloved Church in this neglected district, and of gathering souls into the fold of CHRIST, I devote myself, without the promise of one dollar towards my support from the people residing therein. With prayer and faith I enter upon the work. A plain church and parsonage are wanted immediately. My faith is that our beloved friends in New York and vicinity will give with unusual promptness and liberality to this important and urgent work.

The first gentleman to whom I mentioned the above, said before being asked, "I will give $100 towards your church." How many others will cheer my heart and the hearts of this little flock by sending their names with checks for the same amount? thus saving me time as well as the unpleasant and laborious work of calling from house to house. Would not this be more pleasant to both giver and receiver; and would not the reward in your own bosom be greater, if immediately after reading this appeal to your kind aid, you should "do according as you are disposed in your heart;" remembering that "GOD loveth a cheerful giver." Perhaps some benevolent heart will bid "GOD speed" to our work by contributing "as GOD has prosperous him" a larger sum than the one mentioned above so promptly and cheerfully given, and another a smaller one. "To do good, and to distribute, forget not; for with such sacrifices GOD is well pleased."

The willing hearted who desire to aid this good work will please enclose their donations to the subscriber, and forward them by mail to Williamsburgh, N. Y., or leave them with Messrs. Stanford & Swords, 137 Broadway, N. Y., or Mr. T. C. Butler, 20 John street, N. Y.

ALVAH GUION,
Rector of Grace church, Williamsburgh, and Missionary.

APPOINTMENTS OF THE PROVISIONAL BISHOP.

The Provisional Bishop having nearly recovered from the injury which interrupted his visitation for a few days, purposes by Divine permission to resume it as follows. A few changes have been made from the last published routine in order to bring in the Parishes which had been omitted.

July 3, Sixth Sunday after Trinity, A. M. Special Ordination at Trinity, N. Y.
6, Wednesday, P. M. St. Matthew's, Madilla.
7, Thursday, P. M. Immanuel, Otego.
8, Friday, P. M. All Oneonto, Lawrence.
9 Saturday, Christ, Butternuts.
July 10, 7th Sunday after Trinity, A. M. Zion, Morris.
P. M. St. Marks, Garretsville.
11, Monday, A. M. Christ, Walton.
P. M. Hampden.
12, Tuesday, A. M. St. John's, Delhi.
P. M. St. Peter's, Hobart.
13, Wednesday, A. M. Grace, Prattsville.
P. M. Trinity, Windham.
14, Thursday, A. M. Calvary, Cairo.
P. M. St. Luke's, Catskill.
July 17, 8th Sunday after Trinity, Trinity parish, New York.
19, Tuesday, P. M. Trinity, Rensselaerville.
20, Wednesday, A. M. St. Paul's, Oak Hill.
P. M. Christ, Greenville.
21, Thursday, A. M. St. Peter's, Kinderhook.
P. M. Trinity, Ulster.
22, Friday, P. M. St. John's, Kingston, and Holy Spirit, Rondout.
23, Saturday, Christ, Piermont.
July 24, 9th Sunday after Trinity, Trinity parish, New York.
25, Monday, Feast of St. James, P. M. Christ, Patterson.
26, Tuesday, A. M. St. Peters, Lithgow,
P. M. St. Thomas, Amenia.
27, Wednesday, A. M. St. Mary's, Beekman.
P. M. Zion, Wappingers Creek.
28, Thursday, A. M. Trinity, Fishkill.
P. M. St. Ann's, Fishkill Landing.
29, Friday, A. M. Messiah, Rhinebeck.
P. M. Apostle's, Clinton.
30, Saturday, A. M. St. Paul's, Red Hook.
July 31, 10th Sunday after Trinity, A. M. St. James, Hyde Park.
4 o'clock P. M. St. Paul's, Poughkeepsie.
7 o'clock P. M. St. Paul's, Pleasant Valley.
Aug. 1, Monday, A. M. Christ, Poughkeepsie.
2, Tuesday, A. M. Consecration of St. James, Goshen.
3, Wednesday, P. M. Grace, South Middletown.
4, Thursday, P. M. St. John's, Monticello.
7, 11th Sunday after Trinity, Trinity parish, New York.

NOTE.—The Clergy will please to designate the hours of Morning and Evening service which will best accommodate themselves and their parishioners, and send notice of the same to the Clergyman of the parish that is to be visited immediately preceding theirs, in order to assist the Bishop in regulating his movements.

A School for Boys, thorough as well as elegant beyond a parallel in America, located in the new Bible House, is called the CLASSICAL GYMNASIUM. June11–3m$

ACKNOWLEDGMENTS.

Since our last week's publication, we have much pleasure in acknowledging the receipt of $20 from E. R., and $10 sent through the Post office without signature, being contributions for the Rev. Ralph Hoyt's church by the "*wayside.*"

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Ch. of the Ascension, Rev. Gregory T. Bedell, $128 19; St. Marks, Candor, Tioga Co., W. N. Y., Rev. John Bayley, $1.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
June 28, 1853. 20 John street.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

St. Annas, Fishkill Landing, Rev. J. J. Robertson, D.D., $18.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
June 28, 1853. 20 John street.

Missionary Committee of the Diocese of New York.—The Treasurer acknowledges the receipt of the following sums since his last: St. Pauls, Whitehall, Rev. C. E. Phelps, $3; Grace, Brooklyn Heights, Rev. Dr. Vinton, $105; St. Pauls, Poughkeepsie, Rev. A. D. Traver, $4 10; St. Georges, Newburgh, Rev. Dr. Brown, $44 75. Total $156 85.

C. N. S. ROWLAND, Treasurer, 55 Water street.

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received the following contributions:

Grace, Canton, Rev. A. Ogden, $3; S., "A Worker," enclosed in note, $5; J. Watts DePeyster, Esq., of Tivoli, $5; Christ, Cooperstown, Rev. S. H. Battin, $10. Total $23.

C. N. S. ROWLAND, 55 Water street,
Treasurer of the Convention of the Prot. Episcopal Church, N. Y.

Domestic Missions.—The Treasurer acknowledges the receipt of the following sums, since his last report:

Christ, Stratford, Ct., $13 78; Dom. Miss., left by a lady, $3. Through E. Wilcox, R. A. in Pa.; Philadelphia, St. Peters, $100; St. Andrews, a member, $1 25; Dr. H. G. Seymour, Accomac, Va., $6; Lancaster, St. James, $41 49; Oxford, Trinity, $8 26—$157. St. Peters, Milford, Ct., for Wis. and Io., $11 18; Trinity, Baltimore, Md., $10; St. Peters S. S., N. Y., for Bp. Freeman's jurisdiction, $15. Through W. V. J. Mercer Treas. W. N. Y.: Rochester, St. Lukes, $200; for Epis. Miss. Ass., $100; Canandaigua, St. Johns, $17; Rome, Zion, $11 50, for the Jews, $7 50; Harpersville, St. Lukes, $3; Olean, St. Stephens, $1; Camden, Trinity, $1 50; Lockport, Grace, for Epis. Miss. Ass., $1; Utica, Grace, $10 50—$353. J. Watts DePeyster, Esq., $5; from Pottstown, Pa., with the prayers of little Frank, $15; S. H. H., $10; ch. of the Epiphany, N. Y., Miss. Ass. S. S., for Texas, $10; H. L., $100; Elizabethtown, N. J., St. Johns, $10 82. Through J. B. Dow, Treas. Mass.: Salem, St. Peters, $57 12; Vandeusenville, Trinity, $3; from a lady, $2 50; Boston, Grace, $3 27—$65 89. Raleigh, N. C., Christ, $30. Total $809 67.

THOMAS N. STANFORD, Treasurer,
New York, June 22, 1853. 137 Broadway.

Advertisements.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
DAMASK AND MOREEN for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair.*
oct16–1y No. 21 Park Place, and 18 Murray street.

A gentleman, candidate for Holy Orders, desires to obtain a situation as private tutor or assistant in some literary institution in New York or Brooklyn. Enquire of Rev. EVAN M. JOHNSON, Brooklyn, or Rev. W. T. WEBBE, Missionary Rooms, 49 Chambers street, New York.

PARISH REGISTERS.—*It is highly important that every Parish should have some systematic mode of preserving its Records.* The new edition of the *Parish Register*, recently published by STANFORD & SWORDS, is so arranged as greatly to facilitate this object—containing a Register for the History of the Parish—List of Parishioners, Communicants, Baptisms, Marriages, Confirmations, Burials, and offerings of the Church—conveniently arranged for reference, on the best quality of paper, and substantially bound for preservation. Price varying from $6 to $12, according to size and style of binding.
STANFORD & SWORDS, 137 Broadway.

MISS HAINES respectfully informs her friends and the public that her school will re-open September 15th, 1853. Application for admission of pupils into the school may be made, personally or by note, at her residence No. 10 Gramercy Park. June25–10t

WANTED immediately, a teacher for St. Paul's School for Boys, Newark, N. J. Capability to teach Church Music *an essential.* Address Rev. A. MACKIE, Newark, N. J. May14–tf

SUPERIOR PIANOFORTES. J. F. WARNER & CO., 411 Broadway, New York, have now on hand at their spacious and elegant Pianoforte Warerooms at the above number, an extensive assortment of Pianofortes of the best manufacture and of very superior tone. For chasteness of design, elegance of finish, and excellence of workmanship, they cannot be surpassed, any more than in fullness, richness and beauty of tone. These instruments are in large sized cases of very uncommon strength, and have an improved tubular bar—one of the most valuable improvements of modern times. The Pianofortes of W. & Co., from their peculiarity and completeness of construction, possess a remarkable quality of keeping in tune for a great length of time. Their prices will be found unusually reasonable, considering their quality, they have been universally admired by the ablest Pianists in this city, and wherever they have been introduced they have in every instance given very marked satisfaction.
☞ A full and unequivocal warranty is given in all cases.
June25–1y J. F. WARNER & CO., 411 Broadway, N. Y.

GENIUS AND MISSION OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES, by Rev. CALVIN COLTON, LL.D.
This book has already attracted attention, and will become an object of still wider interest as it becomes known. It is clear and forcible in its style, judicious in the selection and treatment of its topics, grave and charitable in its spirit. We value it as a source of important testimony from one who appears to hold a middle ground between the parties in the Church.—*Southern Churchman.*
Remarkably frank and catholic in its spirit, it can hardly fail to be read with profit and satisfaction by all denominations of Christians.—*Boston Traveller.*
It is analytic and argumentative, with copious historical illustrations. —*N. Y. Tribune.*
Published by STANFORD & SWORDS, New York. June18–3t

FOR SALE at low price, four quarto volumes of Freytagius' Arabic and Latin Lexicon, handsomely bound in cloth, with Russia backs. May be seen at 20 John street.
Also a few shares in Mount Olivet Cemetery. For particulars apply to T. DWIGHT CRANE, Esq., No. 9 Dey street, N. Y., or at No. 6 Meserole street, Williamsburg, L. I. June11–6m$

CLASSICAL GYMNASIUM, BIBLE HOUSE (late Great Jones street and Broadway). The most THOROUGH and the most ELEGANT school for boys in America will, after September next, be constituted in two departments, receiving each TWENTY APPROVED BOYS, between the ages of nine and sixteen. No greater number and no other character of pupils will be received. Copies of the report for the current year, explaining particulars, may be obtained and vacancies secured at the Rooms, Bible House, entrance in 3d avenue.
J. F. BINGHAM, rector, No. 68 St. Mark's Place. June11–3m$

A CHURCH DICTIONARY, by WALTER FARQUHAR HOOK, D.D., Vicar of Leeds, 6th edition, revised and enlarged. One volume, 8vo. $3 50.
"On all subjects connected with the Church of Rome the work has been considerably enlarged. More than 100 new articles have been added, including notices of various Christian communities not in connection with the Episcopal Church. The copious quotations from authors of repute, and the frequent references to authorities, give confidence in the accuracy of the information contained in the work. On all matters ecclesiastical it is by far the best book of the kind, and for Anglican readers, will long be the standard Church Dictionary."—*Literary Gazette.*
Imported and for sale by D. APPLETON & CO.,
June11–4t 200 Broadway.

HOSIERY AND GLOVE ESTABLISHMENT, 288 Greenwich street, between Warren and Chambers.
JOSEPH BATTIN invites the attention of his customers and families to his extensive assortment of Hosiery and Gloves (all first class goods) which he offers for sale at the lowest market price, having been made to order expressly for his trade. The following styles for Summer wear, just received, viz.:
Men's Gauze Merino Shirts, half and long sleeves,
Ladies' Gauze Merino Vests, half and no sleeves,
Boys' Gauze Merino Shirts, half and no sleeves,
Girls' Gauze Merino Vests, half and no sleeves,
Boys' and Men's Merino half Hose, all sizes
} All Cartwright & Warner's make.
Infants' Merino ¾ and half Merino Sacks.
Infants' Gauze Merino Vests, super quality.
Women's and girls' black, white, unbleached mode colors and Lace embroidered Cotton Hose.
Men and Boys' Cotton half Hose.
Men's Silk Shirts and Drawers, all sizes.
Women's Silk Under Vests, long and half sleeves.
Men's Gauze Cotton Shirts and Drawers, all sizes.
Ladies' Gauze Cotton Under Vests, half and long sleeves.
Men's English Silk Gloves, new styles.
Ladies' French Silk do., Paris fashion.
Women's best made English Silk Hose, ribbed and plain.
Girls' rich embroidered white and unbleached Cotton Hose.
Boys', girls' and infants' white Silk half Hose, all sizes.
Men, women and children's Paris Kid Gloves, of the best quality, all sizes. } Bajous' make stamped.
Men's black and colored Spun Silk Hose and half Hose.
Men, women and children's Lisle Thread Gloves.
Ladies' Summer Merino Under Vests.
J. B. calls the attention of strangers visiting the city to his extensive assortment of goods in his department of trade, wanting first class goods.
June11–3mo

NEW MUSICAL EMPORIUM.—ÆOLIAN PIANOS, MELODEONS, GUITARS, FLUTES AND MUSIC.—HORACE WATERS, 333 Broadway, corner of Anthony street, New York; Publisher of Music and Music Books, Dealer in Musical Instruments of all kinds, Exclusive Agent for the sale of T. GILBERT & CO'S CELEBRATED PIANOFORTES, with and without the much admired Æolian, and for their Boudoir or Cottage Pianos, for small rooms. These instruments all have the Metallic Frame and will stand any climate. T. G. & Co. are also the owners *of the Æolian Patent Right,* and are prepared to furnish a more perfect instrument, and at a lower price, than any other house. They need no other evidence of the popularity of these Instruments than the fact that they are now applying ten Æolians per week, and can scarcely fill all the orders. An extensive assortment of SECONDHAND PIANOS, from $25 to $150. Also exclusive agent for MARTIN'S UNRIVALLED GUITARS, and SMITH'S MELODEONS; superior to any in use. All orders for the above will be promptly attended to, and every instrument fully warranted or exchanged without expense to the buyer.
The undersigned has also purchased the entire stocks of Music, Plates, and copyrights, of JAMES M. JAQUES, C. G. CHRISTMAN, T. H. DOUGHTY, CUMMINGS, and others, and with his own publications, is prepared to offer one of the most complete catalogues of Music in the United States. He has also made arrangements with JOHN PYCHOWSKI, the Polish pianist and composer, and T. FRANKLIN BASSFORD, the American artist, and other popular artists and composers, both in this country and in Europe, for their compositions. Also, New Music from all parts of the United States as soon as published. Dealers, Teachers and Seminaries supplied at the lowest prices.
HORACE WATERS,
Mar19–tf 333 Broadway, corner of Anthony street, New York.

POETRY.

HOW A TRUE POET IS MADE.

The bird, when ripe, will soar and sing;
The bard, when grief matures his mind,
Will from his heart's heaped treasures bring
Thoughts fit to teach his ADAM-kind;
And, set to music, they will turn
To strains the willing crowd shall learn.

But not till then—oh! not till care
Hath stared him sternly in the face,
Hath fettered him to red despair,
That scorches with a fierce embrace—
Oh! not till then can poet give
The song by which his fame shall live.

We learn to sing, as nightingales
Are said in Eastern tales to do;
To many a cross by cruel nails
Our spirits must be bound, ere, true
To poesy and nature, we
A rose's grace can sing, or see.

Then haste not thou, who in thy soul
Ambitious art of minstrel's meed—
To woo the prophet's strange control,
To gauge the depths of human need;
For thou shalt, if a poet born,
Learn all too soon how crowns are worn.

With heavy brows, and aching hearts,
Our anadems we wear, for they
Bear that around them which imparts
A spiritual suffering night and day;
A sense to see, a touch to feel,
Sorrows they have no skill to heal.

Yet grief, yet pain, may visit all,
Though few possess the poet's power
To bid soft strains of music fall,
To soothe man's dark and moody hour;
We may not pity him who hath
One song to cheer his onward path.

But, poet, if thy lesson well
From trial and from pain thou'st taken,
I need not teach thee what the spell
By which their influence may be shaken—
I need not tell thee *what* the Book
In which for comfort thou must look.

Not praise of men, not laurels bound
By beauty's fingers on thy brow—
Not all the charms that throng around
The circle where fame's torches glow—
Can chase a pang, or change a sin,
Or make a healthy life within.

When thou hast learned thy hymns to raise
To GOD—whose book thy harp beside
Shall teach it such high chants of praise
As soar beyond all human pride—
Then, CHRIST thy theme, and love thy creed,
Thou shalt a poet be indeed!

—CALDER CAMPBELL.

SELECTIONS.

[From NEWLAND'S Lectures on Tractarianism.]

WHAT HAS MADE THE PEOPLE INDEVOUT.

Whose fault is it that the English poor are not devout, but the fault of the self-willed minister, who chooses to mistake prayer for instruction, and transgress the plain letter of his Church's directions? But if the people did not come they would not learn to be more devout; very possibly, people cannot be expected to become devout by word of command, but what has that to do with it: he engages to do it, what business has he to say the people will not come? The Church of England, as well as the Church of Rome, says there shall be daily prayer; the Romish clergy obey their Church, and their people are devout. The English clergy disobey their Church and their people are not devout. Here is cause and effect plain enough. Let the parsons at all events do their plain duty, and let them trust in GOD that the people will do theirs. How do they know that they will not? they cannot come if the church is shut; no parson on earth has a right to say, let my congregation do their duty first, and then I will see about doing mine; he is put there to lead them.

But I say it is a libel on the English people to assert that they are naturally incapable of devoutness, and that it is impossible to teach them reverence for holy places. No doubt it is difficult to do it in the face of National Clubs and Protestant Defense Societies and godless newspapers, and "truly pious" busy bodies; but it is to be done. I appeal to my own churchwardens' accounts and ask whether Tractarianism has not been a considerable saving to the parish in the article of broken church-windows. Why, for the last seven years I have had two painted windows looking upon the road absolutely without protection, positively at the mercy of any boy who likes to throw a stone, and there they are to speak for themselves; for quite as long my church has not only been open night and day, but *has not had so much as a lock upon it*; and so it would be to this very time had not the Bishop found it out and ordered it to be locked. All the time that church was open I never missed so much as a hymn-book, and what was there to protect it except its own sanctity? People may be brought to a reverence for holy places, but not when they hear you preach it and see you neglect it. The Romanists cast in our teeth, that with all our boasted purity of doctrine we dare not leave our churches open as they do. It is true,

> "Pudet hæc opprobria nobis
> Et dici potuisse et non potuisse refelli:"

but whether the fault lies on the English Church or on the teaching of her ministers is a matter which might be questioned.

Now I will show you how we Tractarians manage such things. A well-known clergyman recently appointed to a living in a populous town, found that at six o'clock in the morning it was the custom of the parish to ring one of the church bells for five minutes. He asked what was the meaning of this; no one could tell him, it was beyond the memory of that respectable personage the oldest inhabitant. "Well," said he, "bells do not ring for nothing, and whether you can remember it or not there certainly must have been a service for the benefit of those poor fellows who have to begin their work early in the morning, and there shall be one as long as I am rector of the parish." You have heard of that parish before and of that rector too; the names are very familiar to the public papers; the parish is Frome, the rector is Mr. BENNETT, late of St. Barnabas'.

This is Tractarian practice; let us now see a Protestant divine under similar circumstances. The Church of England has not a great many better or more faithful parish priests than the late G. H. LANGDON, vicar of Oving: it is unnecessary for me to add that the services appointed by the Church were duly performed in his parish; had they not been so, I do not know how I could have called him faithful; but perhaps it will not be superfluous to observe that in this particular case there was the more reason why they should be so performed, because there were a number of almshouses attached to the church, the inmates of which, old and infirm persons, were more likely to have leisure for the week-day services. In the beginning of the present year Mr. LANGDON died, but the regular services were very properly and conscientiously maintained by the curate appointed by the churchwardens, until the newly appointed vicar came to reside, when the parishioners were perplexed by the following contradictory announcement made by the curate at the end of the Nicene Creed: "Saturday next, being the Festival of St. PHILIP and St. JAMES, is appointed to be kept holy. But there will be no service, the vicar having directed me to give notice that there will be no service at this church on any day except Sunday."

It is hardly necessary to observe that the new vicar was not a Tractarian. Perhaps he considered Daily Service the badge of a party; that it is so considered, the following anecdote may show.

A friend of mine having read my observation in page 25, that "without venturing any opinion about fasting and praying, *at all events*, they are better things than drunkenness and debauchery," sent me the following story to show that this assertion, which I really had considered absolutely incontrovertible, was by no means taken as such by a living Bishop; I may add that I have myself made inquiries respecting the facts, and believe them to be substantially true.

The Bishop of . . . . had some time since a direct incumbency to give away within the sphere of the South Church Union. He came to the conclusion that Mr. A., a hard-working, zealous clergyman, would make a very good incumbent. Mr. A. was summoned, came, heard of his lordship's intentions, and in the fulness of his heart began to talk about what he should do when put in charge of his cure. "In the Daily Service, my lord," he said, "I shall—" "The *what*, sir?" interrogated the Bishop. "I was merely observing," said Mr. A., "that when I have established the Daily Service——" "I am sorry to tell you," broke in the Bishop, "that in this case it will be my duty not to present you; Daily Service is a party badge, and as such I must discourage it."

So Mr. A. went home without the living, and Mr. B. was instituted instead. He did not trouble himself with Daily Service, but in place of it he set his parishioners an example of daily intemperance.

No doubt the Bishop considered this wrong, but probably he had not a great many to choose from; at any rate this man was not a Puseyite, only a drunkard; and he most likely thought that of two evils it was the part of a prudent Bishop to choose the least.

I once pointed out this matter of the Daily Service to an eminent Evangelical clergyman, and asked him how he read that part of his Prayer Book. What do you think his answer was? "Yes," said he, "that is very true, but you overlooked the clause about being reasonably let or hindered. Now I am let and hindered from Daily Service by going to visit my parishioners, which you must admit is a very proper thing to do; and therefore it may be called a reasonable hindrance. I cannot be in two places at once." What do you think of that for a Protestant Jesuit? these are the people who call *us* unfaithful. What I tell you is a plain fact. Certainly if that man was out visiting his parishioners at eight in the morning, at which time at the latest he ought to have had his Morning Service; why, all I will say of him is, that he was one of the Early Christians.

Now let us take another doctrine held by the Church of Rome, held also by the Church of England, and undeniably a Christian doctrine; I mean the absolute equality of all Christians in the sight of GOD, irrespective of their station in society. In the town of—never mind where it was—where I lived when I was a boy, the parson's house was on the side of the street opposite to the west door of the church, and about that church there lingered still some reminiscences of its ancient daily piety, for though the daily sacrifice itself had ceased, there was a late morning service on Wednesdays and Fridays. This parson certainly was not one of the Early Christians, for he seldom got out of his bed before nine or ten o'clock, and many a time has his half-shaven face appeared at his dressing-room window, as the bell rung out for morning service, with "Clerk, clerk, have you any congregation this morning?"

"No, sir, only two or three women in red cloaks."

"O, nonsense; I am not going to do the service for two or three women in red cloaks. Tell them to go away; say there is no congregation."

This is the way in which—not the English Church, but certainly one of her ministers, taught that there is no respect of persons before GOD. I do not say the English Church is guiltless in this, any more than I say ELI was guiltless in the matter of HOPHNI and PHINEAS, but I do say that she wants a different sort of Reformation from what is commonly supposed. She wants a proper authority over her priests.

I do not mean to tell you that that is the way in which the English clergy in general teach that doctrine, though I might possibly have given you another instance or two, if I pleased; but I do mean to say that that is the way in which almost all the laity teach it. Go into any one of your town churches, except where we Tractarians have been at work, and see where the rich pray, and see where the poor pray, and then write over the chancel-arch of that church, if you dare, this text: "The rich and the poor meet together, and GOD is the maker of them all." A friend of mine had finished just such a church as I am speaking of. There were the green-baized high-walled seats for those who could pay for them, and there were behind them benches for the poor who could not. Proud was my friend of his handy work, and thoroughly disgusted was he when a wicked Tractarian asked him if he was not going to dedicate his church to St. DIVES and St. LAZARUS, who are the real patron saints of all proprietary chapels, and of a good many parish churches into the bargain.

You have a few such in Brighton, the Bishop of LONDON calls them five per cent. Speculations. I wish you would find out for me what their parsons do when in the usual course of evening lessons they come to the second chapter of St. James—do they read it, or are they in the habit of exchanging it, like Mr. STOWELL, for "more edifying lessons"? These are St. JAMES' words, and very awkward words they are, in their natural sense at least. "If there come into your assembly a man with a gold ring and goodly apparel, and there come in also a poor man in vile raiment, and ye have respect unto him that weareth the gay clothing, and say unto him, Sit thou here in a good place, and say to the poor, Stand thou there, or sit here under my footstool, are ye not then partial in yourselves, and become judges of evil thoughts? Hearken, my beloved brethren, hath not GOD chosen the poor of this world?—but ye have despised the poor. . . . If ye have respect to persons ye commit sin, and are convinced of the law as transgressors."

We were talking some time ago about a bracketed Bible. Uncommonly convenient would the bracketed Bible be here. In fact, I do not know what places these verses are fit for, except a Tractarian church with open seats.

This doctrine of the absolute equality of all baptized Christians, rich and poor, in the sight of GOD, is one of those true doctrines which the Church of England holds in common with the Church of Rome. I have shown you how the Church of England teaches it in practice. Now I will show you how the Church of Rome teaches it.

Some years ago one of my parishioners was attending High Mass on some solemn occasion at Brussels. What business she had there is more than I can tell you: it was not with my consent or approbation. Much as I have traveled in Popish countries, I never went to High Mass or Mass of any sort in my life. However, business or no business, there she was, and, to her unbounded astonishment, the person who knelt alongside of her was the Queen of the Belgians. This is talking in language which poor people and ignorant people can understand. You may depend upon it that doctrine of the Christian religion, the equality of Christians before GOD, is better in Brussels than it is in Brighton. And in all countries there will always be a great many people who cannot make out the difference between "dulia" and "latria," but who for all that understand very well when a Church says one thing and does another.

Now do not let any one say that I am crying up the Church of Rome at the expense of the Church of England. I am not saying one word about the doctrines of Rome. I am speaking of her way of teaching all doctrines—the true doctrines of CHRIST'S Church, such as I have been speaking of, as well as those which she has corrupted. What I say is that she understands the art of teaching the poor better than we do. People may call this priestcraft—very likely it is, but priestcraft was a very good word once, like Knave, or Jesuit, or Protestant—but, like them, it lost its character by keeping bad company. What the word really means is, the science or knowledge requisite to fit a priest for the proper discharge of his office. Now if this science be applied to teaching corrupt doctrines (and I am sure I am not going to say that it has not been so applied in Rome,) then the end desecrates the means, and the word becomes a term of reproach; but if the Priest's science or knowledge of his business be applied exclusively to teaching the true doctrines of CHRIST'S Church, and it must be so applied in the Church of England, because those are true doctrines which that Church teaches, then I say that it is the want of priestcraft that is the cause of all our troubles and all our shortcomings. The fact is that so many of our Church's ministers, deacons, and priests, and pre-eminently bishops, are appointed to their several offices without any sort of training; that in nine cases out of ten they commence under a total ignorance of every duty belonging to them. An Irish curate that I had once, by an apt bull described the state of the English Church far better than I could do it. "The misfortune is," said he, "that in the Church itself, as well as in its ministers, *all our preparations are made afterwards*." That is the point: when the Church of Rome has an office to fill she takes care to have a man to fill it.

If we imagine that our Church gains ground or even holds her own under such a system of discipline as this, we are grievously mistaken; we cannot mark her advance or recession any more than we can mark the advancing or receding of the tide, but if we take any fixed object we shall soon see whether the tide *has* advanced or receded. On the evening before the battle of Blenheim every regiment was paraded for divine service, for every regiment had then its chaplain to perform it, and afterwards MARLBOROUGH assembled all the officers who could be spared from duty to receive the Holy Communion with their general, as men who were about to die. This took place about fifteen years before the suppression of Convocation.

Just one hundred and ten years after this, and about a hundred years after the suppression of convocation, one of Lord HILL'S staff was regretting the prevalence of Methodism in the division. "Poor fellows!" said the General. "Poor fellows! Well, I am very glad of it; it is the only chance of religion they have." And it was true; there was not a chaplain in the division: it is true still; half a dozen chaplains represent the whole of the English Church in our army now. If there is any religion in the 100,000 men who compose it, this may be owing to Methodism or to the voluntary principle, or to chance, or to Providence—not to the English Church. And this is but one example out of many. What is the use of the pure doctrines of the English Church if there are hundreds of thousands within her pale to whom they never come home? Rome does not act thus.

Now, mind you, do not say that I can find no good in the Church of England, and that all my comparisons are to her disadvantage. I say there is good in the Church of England, but the Church of England has no fair play. I am now comparing the Church of England with herself: the Church of England free, with the Church of England in captivity to the State. I am not going to pre-reformation times in speaking of MARLBOROUGH, or even to pre-revolution times. I am merely comparing the Church now with the Church before those days in which Convocation was suppressed. What right has the Marquis of BLANDFORD to speak of the inefficiency of the Church or any part of the Church? We are but what he, and such as he, our State legislators, have made us. Why does he call our Cathedral establishments useless? they are—but is it our fault that a rich London rector is made more inefficient by having a rich Bristol canonry heaped upon him? Let him learn his lesson from the days of his great Ancestor.

Who ever thinks of a religious soldier? *Now* the epithet seems incongruous, inapplicable, and perhaps it is. How indeed could things be otherwise? What provision do you suppose is made by this most Christian Government for the souls of all the hundred thousand men who fight its battles? A guinea a week is assigned to any poor curate picked up anywhere near their barracks, to preach one sermon a Sunday to men whom he has never seen before, and will never again after their twelvemonth is out. If soldiers are without religion, whose fault is that when they have no one to teach them? If they have no one to teach them, whose fault is that when the regimental chaplains had become so dissolute, idle, and worthless, that their suppression was a positive gain to the army? If regimental chaplains had become dissolute, idle, and worthless, if they had no one to look after them, whose fault was that when Government had suppressed the Church's parliament and had undertaken to legislate for her themselves?

Now I do not mean to tell you that Convocation did actually rule and govern the army chaplains, and that when Convocation was suppressed they immediately went wrong. What I do mean to say is that at that time there still existed the remains of Church discipline, of which Convocation, very much impaired no doubt, but not yet extinct, was the main spring: that fifteen years afterward that main spring was removed, and that from that time the bands of all discipline began to be relaxed: that the whole Church suffered by it, but that those portions of the Church which were less under the control of public opinion became so bad as to be worse than useless.

I have described the religious state of the army now, but let the Marquis of BLANDFORD look to the state of things in the army before that suppression had taken place; let him look at the pages of Archdeacon COXE. The Archdeacon knew very well what he wrote about, for he had himself served in those armies that he speaks of: his lordship will find there not only "that MARLBOROUGH discouraged all intemperance and licentiousness in his soldiers, and constantly labored to impress them with a sense of moral duty and Supreme superintendence," but he will find also how he did it; he will see that divine service was regularly performed in all his camps both morning and evening; (who can imagine soldiers at daily morning and evening service now?) that previous to a battle prayers were read at the head of every regiment, and that the first act after a victory was a solemn thanksgiving. "By these means," says the Archdeacon, "his camp resembled a quiet, well-governed city; cursing and swearing were seldom heard among the officers; a drunkard was an object of scorn, and even the soldiers, many of them the refuse and dregs of the nation, became, at the close of one or two campaigns, tractable, civil, sensible, and clean, and had an air and spirit above the vulgar."

IMPARTIALITY OF DEATH.—Death comes equally to us all, and makes us all equal when it comes. The ashes of an oak in the chimney are no epitaph of that oak, to tell me how high or how large that was; it tells me not what flocks it sheltered while it stood, nor what men it hurt when it fell. The dust of great persons' graves is speechless too; it says nothing, it distinguishes nothing: as soon the dust of a wretch whom thou wouldest not, as of a prince whom thou couldest not, look upon, will trouble thine eyes, if the wind blow it thither.—DONNE.

FOR THE YOUNG.

THE LOST LAMBKIN.

BY AUGUSTINE DUGANNE.

Was there ever a sweeter creature than dear little golden-haired FLORA CAMPBELL, with her light, fairy footsteps and rosy cheeks, and violet eyes? How lovely she looked, as she bounded over the green braes in the morning, or lingered by the loch-side at the quiet gloaming? Her heart was all sunshine, and her thoughts pure and fresh as the flowers she twined in her shining tresses.

It is a beautiful story they tell in Scottish valleys, of a poor idiot ("innocent," as they call him) who, when a sunbeam fell athwart his sight, as he sat in church, threw his cloak across it—and the mantle hung upon the shining motes. They tell us that Faith worked the miracle—for Heaven would not disappoint the idiot's trust.

Sweet FLORA CAMPBELL! she might have thrown her mantle over the sunbeam; ay, and walked the glittering path with her delicate feet, till she reached the bright heavens above—for her young heart was all Faith and Hope and Charity. She prattled with the flowers and the streamlets and the birds; and her clear, ringing voice was heard at day-break, amid the heather, when the shepherds led forth their flocks. O, sunny and joyful, and happy as the day is long, was dear little FLORA CAMPBELL.

All loved the gentle child—and why should they not? Did not her tender hands bring fresh flowers to the sick wife of ROBERT, the ploughman? And did not her low voice tremble softly in prayer at the bedside of old ELSPIE, the blind beggar-woman? O, who would not love the angel-hearted little maiden?

But where is FLORA? Twilight is falling over the mountains, and shutting in the vales like a grey curtain. One by one, the bright stars steal up into the summer sky, and twinkle amid the fleecy evening clouds. The tinkling sheep-bell sounds nearer and nearer, as the flocks return to their mountain pastures, and the lowing of the kine in the farm-yard tells that the labors of the day are over. But where is golden-haired FLORA CAMPBELL.

She was not used to linger so long from her grandfather's dwelling—for now the evening meal was spread, and the cottage lamps lighted. The aged man clasped his hands together, and murmured a short prayer, while his daughter, the mother of FLORA, looked anxiously out of the window, yearning for her child's return.

But FLORA came not.

The shadows crept faster and faster around the valley. The old peasants sat at their cottage doors, and the young men and maidens gathered upon the villlage green, some to walk, and some to talk of love under the broad chesnut tree—some to play the pipe, or dance to its merry music, and some to hurl the quoit, or wrestle in the ring.

But all was hushed when GAFFER CAMPBELL came hurriedly from his cottage, inquiring of the villagers if they had seen his grandchild. Yes indeed had they.

One had beheld her far up in the mountains, plucking wild flowers, and weaving them into a garland of heather; another had met her in the path to the Moss Glen, sitting by the wayside, and plaiting a willow basket for her grandsire, and a third had received some forest fruit from her hand, as he saw her seated with her basket of flowers, near the head of the loch.

'Ah, we must seek FLORA,' cried the youths immediately. 'The dear child—no harm can surely come to her.'

'Ah, me, GAFFER CAMPBELL,' said a white-haired old shepherd, shaking his head, 'I feared something—for the youngest lambkin of my flock was lost to-day, and it is a bad sign, they say.'

'Heaven grant that *my* poor lambkin be safe!' said GAFFER CAMPBELL, solemnly.

'Amen!' murmured the white-haired peasant.

The villagers now dispersed in various paths leading to the mountain, the forest, and the loch; and soon torches gleamed upon the heights, and glimmered among the trees, and flashed brightly over the water. Up and down, along the stream, and through the woods, went the young men, calling upon the name of 'FLORA, FLORA!'

But no FLORA answered.

GAFFER CAMPBELL leaned upon his staff, and spoke no word. He could not weep, for a heavy weight was on his heart. But the mother of FLORA was loud in her grief. She wept, and beat her breast, and called aloud the name of her child.

The aged pastor now approached. He had heard, at the manse, of FLORA'S disappearance; for every house had been searched within the hour; and he now came to comfort the bereaved ones. 'Fear not, daughter,' he said—'FLORA will return.'

'Ah, she is lost—she is lost to me,' cried the mother.

'He who tempereth the wind to the shorn lamb will protect our sweet child,' answered the old pastor—'Fear not!'

And as the reverend man spoke, the loud barking of a dog was heard from the depths of Moss Glen, and lights appeared passing quickly down the valley.

'Trust in heaven!' said the minister—'Let us seek, and we shall find the child.'

With trembling, yet hurried steps, the pastor and GAFFER CAMPBELL took their way to the deep glen. But the mother of FLORA passed them, and ran wildly down the narrow path. Louder and louder sounded the bay of the dog from the thick gloom in which the vale was shrouded.

They reached the brink of a wide ravine or chasm, commonly known as the 'Deer's Mouth,' and passed near a group of villagers, who, with torches in their hands, were listening eagerly to catch the baying of the hound. Again it came, low and deep, seemingly from the gulf beneath them. They bent their torches over the edge of the precipice, and strove to look down; but all was dark, and silent, save the barking of the dog, now quick and sharp.

'We must descend,' cried a young man, pressing forward. 'That's Luath's bark, and Luath knows FLORA as well as I do. Run, DONALD, for ropes.'

A half dozen lads started together, at this bidding, and soon stout ropes were brought and held by strong men, while the youth prepared to descend.

'Take heed, CHRISTIE,' said the white-haired old shepherd—'Remember the omen, my lad—the youngest lambkin of my flock was lost to-day, and I fear more evil.'

'Fear nothing for me, father,' cried the young peasant, swinging himself into the dark gulf from the edge of the rock; while again the loud bark of the dog sounded from the chasm.

Down, down, the youth was lowered, startling the wild birds from their nests under the cliffs, and brushing the twining ivy leaves from the sides of the rock. At last he reached the bottom, and the noble dog Luath sprang upon him, barking loud and joyfully.

The glare of the torch which the young man held, flashed around, and lit up every object. There, upon a thick bed of wild heather, lay sweet FLORA CAMPBELL, holding in her white arms, and close to her bosom, a young lamb.

CHRISTIE stooped and gazed at her. She breathed calmly, and he knew that she was sleeping. He glanced at the little lamb, and saw that one of its legs was bandaged with ribbons from the child's hat. Then he looked up, and shouted aloud—'She is safe.'

The shout was echoed so loudly and gladly, that it woke the young maiden from her slumber. She glanced around with a bewildered gaze, and recognized the youth. 'Dear CHRISTIE,' she said, in her sweet simplicity, 'I am so glad you have come! Now we will save your father's lamb.'

CHRISTIE and the villagers soon learned all. How FLORA had beheld the young lambkin, where it had fallen, at the bottom of the 'Deer's Mouth,' and saw that one of its delicate limbs was broken; how she had descended from ledge to ledge, of the chasm side, clinging to the ivy, and thinking not of danger; how she had bound up the lambkin's broken limb with her bonnet ribbons, and held the mute sufferer in her arms; and how, at last, weary with her exertion, she had fallen asleep upon the bed of heather, and slumbered on till CHRISTIE'S shout awoke her.

Joyful and happy the villagers were, when assured of FLORA'S safety; and the white-haired peasant, CHRISTIE'S father, blessed the fair child, and gave to her the little lambkin which she had rescued. And often afterwards might FLORA be seen, bounding over the braes, with her pet frisking beside her. And whenever she appeared, the old villagers would smile and say—'GOD bless the bonnie child!'

O, there is many and many a 'lost lambkin' in the great world, wandered from the path of safety, and sunk in the pitfalls of danger. And are there not, likewise, many dear little 'Floras' among the happy ones of society, who will aid in rescuing the stray ones, and binding up their bruised bodies and souls? Shall we not hear in this our *Ragged School Reporter*, that the happy children of *other* schools sympathize with our efforts to better the condition of the poor little 'lost lambkins' of society?—*Ragged School Reporter*.

GLEANINGS FROM FOREIGN EXCHANGES.

SINGULAR DISCOVERY.—There is nothing new under the sun. The American coffin which attracted so much attention at the Great Exhibition of 1851, and which, by producing the vacuum by means of the air-pump, was thought to be an entirely new method of preserving corpses from decay, has been just proved to have been known in the middle ages. While demolishing, a short time ago, the old church of the ancient Welsh College at Helmstedt, near Brunswick, a coffin made of lead, the lid of which was of glass of immense thickness, was found, and contained the body of a young girl apparently about 12 years of age, which still preserved every appearance of youth and freshness, although the coffin bore the date 1461. A private letter from a bystander says that—"The face and figure of the child were perfect as in life, not a single sign of decay being visible throughout the whole person. The cheek preserved its delicate rose-tint—the forehead its snowy whiteness. The hair, which was of a beautiful gold color, was parted on the brow, and fell in long ringlets over the bosom, crisp and fresh as though the child had lain down to sleep the moment before. The dress of white satin embroidered in gold flower, the shoes of white velvet, and the lace apron, all seemed bright as if newly purchased; and more astonishing still, the bunch of lilies held in the hand of the corpse still looked as fresh and moist as though the dew still hung upon it. The workmen engaged in the demolition of the building were struck with awe, and immediately went in quest of the chief magistrate of the place, who soon arrived on the spot accompanied by several of the inhabitants. Unfortunately, the worthy functionary, having recently been made the victim of a practical joke in the town, and being half-suspicious that the same thing was intended, would not believe in the reality, and seizing a spade from the hand of one of the workmen who stood near dealt a heavy blow upon the lid of the coffin and smashed one or two of the diamond-shaped panes of glass of which it was composed. In a moment, and while yet he gazed, a thin cloud of dust or vapor, like a wreath of smoke, rose up from the coffin and dimmed the sight, veiling the corpse from our view. When it had disappeared, we gazed downwards in awe; nothing remaining of what had struck us with so much interest and wonder—all had vanished, and left naught behind but a heap of discolored dust, a few rags of tinsel, and one or two dried bones!"

INTERESTING DISCOVERY.—Dr. HINCKS of Killyleagh, during a recent visit to the British Museum, has found the name of MANASSEH, King of Judah, "Minashshu Shar Yauda," on a fragment of a cylinder of ESARHADDON, the son of SENNACHERIB. The inscription contains a list of 22 kings who are said to have brought presents to the King of Assyria. Twelve of these are said to be from the coast of Khatti (Syria); the other ten from the Islands Yavana (Cyprus and Crete). This is the sixth king mentioned in the Bible whose name has been found in the Assyrian inscriptions, written in purely phonetic characters. Col. RAWLINSON has found the names of HEZEKIAH and REZIN; and Dr. HINCKS those of JEHU, HAZAEL, MENAHEM, and MANASSEH. He also identified the names of SENNACHERIB and ESARHADDON; but these are in part ideographic.

In reference to some observations made during the debate on Irish National Education, the *Times* says:

Mr. LUCAS has strangely misrepresented the conduct of Archbishop WHATELY, Baron GREENE, and Mr. BLACKBURNE, on a point connected with the administration of the National Schools in Ireland. There is not the slightest foundation for the assertion that the Rt. Rev. Prelate and his coadjutors were proposing to make the reading of the Scriptures *compulsory* in the schools of which the Board is patron. It has hitherto been the practice in such schools that the Scripture Lessons, and all other books of the Board, should be read by the children whose parents do not object. The Ultramontane party, of which Mr. LUCAS is the organ, are aiming at the exclusion of such lessons. They wish to extend the prohibition of them to those children whose parents desire that they should read them. As this is a question of fact, it is but right that the fact should be correctly stated.

ECCLESIASTICAL ARCHITECTURE.—An amusing instance of the mistakes which are likely to arise from the adoption of ecclesiastical architecture by Dissenters in the construction of their meetinghouses, occurred on Sunday. The Bishop of WINCHESTER was proceeding to preach a "charity sermon" at a church in Hackney, when his lordship's coachman pulled up at a new Gothic edifice, under the by no means unnatural supposition that it was the church. The Bishop had alighted, and was about to enter ere it was discovered to be a meetinghouse—a building, however, of much more church-like appearance than the parish church itself, at which, in due time, his lordship arrived.

At the Clerkenwell Police Court on Saturday, EDWARD BUCKLAND was charged with having attempted to destroy his wife. It appeared from the statement of the complainant that she had been the wife of the prisoner nearly twenty years, and had been subjected to the most brutal treatment at his hands nearly the whole of that time. At 11 o'clock on the previous night he came home, and, after abusing her, beat her on the head and other parts of the body with a hammer, and broke her arm. She escaped in a most miraculous manner from him, and meeting Sergeant WILKES placed herself under his protection, and she was removed to the University Hospital. The poor woman was in a frightful state, her right arm having been broken just above the wrist, while there were several severe contusions on her head and other parts of her body. The sitting Magistrate remarked that he was tired of wasting words on such heartless ruffians, with whom the Legislature were about to deal in a manner which would be more satisfactory to the public mind.

The Duke of WELLINGTON'S Will has been administered to by the executors, and the personality sworn to as under £500,000. The Will is very short, and was made in 1815, on the day after his Grace entered Paris, when his life was attempted to be taken by a pistol-shot.

RELIGIOUS DISTURBANCES.—Accounts from Jerusalem state that on Palm Sunday there was a battle between the Greek and Armenian Christians, in the church of the Holy Sepulchre, about a lamp. The English missionaries seem also to have been involved in broils, being turned out of church on account of their conduct when the procession passed on Good Friday. One of the missionaries, moreover, preached a sermon outside the Synagogue while service was going on within, and attacked the Talmud, whereupon a regular fight ensued between the missionaries and the Jews, the former being obliged to seek safety in flight.

ONE HUNDRED TONS OF SPECIE.—The specie brought home by the *Magdalena* from the West Indies, Pacific, and Mexico, amounted to nearly three millions and a quarter dollars in value. About half a million dollars' value of it was gold; the rest was in silver. A very large portion of this specie was from Mexico. It took 28 hours to transfer the specie from the Mexican packet to the Southampton one at St. Thomas. The whole of the specie was dispatched to London from the Southampton Docks on Wednesday: it weighed nearly 100 tons, and occupied nearly 20 specie wagons. The *Magdalena* brought the largest and most valuable cargo ever known. The West India Company will net by her cargo and by her passengers' fares about £10,000. The *Magdalena* had a splendid run from St. Thomas, having performed the distance of nearly 4,000 miles in little over fourteen days.

REFUSAL TO PRAY FOR THE EXHIBITION.—What happened the other day in Dublin? At a Meeting of the Committee of the National Exhibition it was modestly proposed by the right-minded portion of them that its opening should be inaugurated by a simple prayer from the lips of one of the most honored names in Ireland, the aged and venerable Primate of the Irish Church. This proposal was strenuously opposed, and, on a division, defeated by the Romish members, supported by the doers of all mischief,—namely, the so-called Protestants enlisted in the service of Rome. Who does not trace the cloven-foot in this proceeding? The precedent of the Crystal Palace was quoted; how beautifully it was opened, and how abundantly the blessing of GOD was returned in answer to the united prayers of the Sovereign, the Archbishop, and the nation, insuring those who were not present, as well as those who were; but all to no purpose. Rome was strong, and therefore was inexorable. Even on such an occasion, and for such a request, Rome would not mitigate by one jot her despotic spirit, or forego so signal an opportunity of dishonoring the religion and defeating the wishes of all that is noble and virtuous in the country. Was there anything more unreasonable in the wish that the Dublin Exhibition should be opened by prayer, than that the exhibition in Hyde Park should have been so inaugurated? Who more fitly could have been invited to officiate on such an occasion than the venerated Prelate of the Church in Ireland, to do that for his country which the pious Archbishop of CANTERBURY did here, so much to the satisfaction and the delight of the universal community?—*Record*.

We heartily join in the indignation felt and expressed by our contemporary, but we would remind the *Record* that from the commencement, down to the present time, we believe, the British and Foreign Bible Society has rejected united prayer to GOD for His blessing on its labors.—*English Churchman*.

POPERY AT ITS OWN VALUATION.—M. DUPIN having in a recent pamphlet, on the late marriage controversy in France, remaked that a change in the law, rendering the religious ceremony of marriage obligatory, would cause one of the Roman Catholic sacraments to be systematically profaned, the *Univers*, in reply, declares that a large proportion of the actual partakers of the sacraments cannot be supposed to believe in the Christian verities, and that, consequently, the change complained of would only extend the necessity of hypocrisy a little wore widely.

DEATH OF THE GENERAL OF THE JESUITS.—Father ROOTHAAN died at Rome on the 8th inst., in the 68th year of his age, after an illness of three months. He was a native of Amsterdam, of Calvinistic descent, and entered the Jesuit Order in Russia in 1804, at the age of nineteen, shortly after the recognition of the Order by PIUS VII. On the expulsion of the Order from Russia he was stationed at Brigg, in the Valais. In 1823 he was placed by the then General of the Order, LOUIS FORTIS, over the College of St. Francis de Paul at Turin; in 1829 he was appointed Vicar-Provincial for Italy; and on the death of FORTIS in 1829 the General Congregation of the Order named him Superior-General. He was extremely active in procuring the re-establishment of the order in the different countries from which it had been expelled; having in the course of his Generalate created eight new provinces, viz., two in Italy, Turin and Venice; two in France, Lyons and Toulouse; one in Germany, Austria detached from Gallicia; one in Belgium; one in Holland; and one in Maryland, United States; and two vice-provinces, Ireland and the Missouri. His funeral was celebrated with great pomp on the 10th.

CURIOUS AND IMPORTANT INVENTION.—An ingenious mechanic of this town, Mr. JOHN CRAIG, has invented a machine for raising weights, which he deems analogous in construction to the appliances adopted by the builders of the Egyptian pyramids. Mr. CRAIG did not feel bound to explain the principle and mode of action of his invention, but the results obtained we had an opportunity of witnessing yesterday. By means of a model, a small weight was made to raise and sustain another of five times the size. The apparatus is capable of being applied, the inventor informs us, to the steam engine, and with such success that twenty horse power of steam and fuel would be equal to one hundred horse under present circumstances. "With this machine," said Mr. CRAIG, "a small chain, capable of bearing six cwt., and a small winch to give the first motion, I could raise five tons." We are informed that there is not a wheel or block about the apparatus, and that the power is not gained by any modification of the lever, which latter seems a paradox certainly; but the results speak for themselves.—*Liverpool Times*.

RAISING THE WIND.—Among the various appeals and advertisements in the Popish journals, we notice the announcement of "a Lottery of 400 Prizes" for the benefit of the new Mission of Brierley Hill, the tickets of which are sold by a "reverend" priest; and a fresh effusion of the "Missionary Apostolic" on behalf of "Our Ladye of Grace of Acton," to the following effect:—"Catholics! it is the Month of May. Forget not Her cause, to whom its sweet days are sacred. Who is going to harden his heart in May, and do nothing for our Ladye of Acton, and her poor children? Surely not you, reader! 'Tis not chance that guides your eye to this appeal, it is GOD'S directing Providence, without which you had not noticed it. It is MARYE who holds out her sweet hand to beg your sovereign, your shilling, your penny! Are you going to refuse Her? and in the Month of May? Ah, CHRIST forbid! Help our Ladye of Grace now, according to your means: the moment shall come when she will help you according to hers. And, oh, that She may do still, even if you refuse! Post office orders payable at Turnham-green. Pence in postage stamps.

DEATH OF AN ORIGINAL CHARACTER.—Last week departed from us, an old man, at the advanced age of 83 or 85 years (the 25th day April), of the name of JOHN WHITEHOUSE, of the parish of St. Mary Magdalen, Bridgnorth. For 50 years he had been a resident of a cave, built in the Red Rock, under the Castle Hill Walk, and the only live inmates he kept were a favorite magpie and a jackdaw, as well as two cats. Some little time back the magpie died, but the jackdaw, which the owner took pride in, and has had at least 20 years, and taught to articulate many words, still survives his master. Poor WHITEHOUSE held the office of parish beadle of St. Mary's church for a period of 40 years, and always bore the character of an honest, inoffensive man, and was employed by Messrs. KENT & UPTON, liquor merchants, in collecting their casks and dispatching orders, &c. His remains were interred in the churchyard of St. Mary's last Friday evening.—*Shrewsbury Journal*.

AN EXTRAORDINARY SHOT.—"What is in the blood will never come out of the flesh," is an axiom fully illustrated in the case of a son of Mr. CHARLES TESTER, of Balcombe, who a few years since, while shooting on his father's land, burst his gun, and so sadly injured his left hand that it was obliged to be amputated below the elbow. Still true to the sport he continued to use the trigger, and one day while out with his brother and Sir PERCY SHELLEY, about two years ago, a rabbit started at his feet, and suddenly raising his right hand to point it out, he received the full charge from his brother's gun. He very coolly went home and ordered Dr. SMITH, of Crawley, to be sent for, deliberately preparing for a second operation, which was skilfully performed; but even now he does not give up his favorite sport, and having two wooden hands, continues to raise his gun to his shoulder by laying it across the stump of his left arm, pulling the trigger with his other artificial hand, and with such skill that a rabbit seldom escapes his aim, and one evening during the winter, he actually fetched down a woodcock on the wing in good style.—*Brighton Gazette*.

HOME INSURANCE COMPANY, CAPITAL, **Five Hundred Thousand Dollars.** Office No. 10 Wall street. This Company insures Buildings, Merchandise, Household Furniture, Ships in Port and their Cargoes and other Property against Loss or Damage by Fire on favorable terms.

DIRECTORS:

Simeon L. Loomis,
William G. Lambert,
George C. Collins,
Jasper Corning,
Danford N. Barney,
Lucius Hopkins,
Thomas Messenger,
William H. Mellen,
N. H. Stockwell,
Charles B. Hatch,
John H. Swift,
Wm. T. Hooker,
B. Watson Bull,
L. Atterbury, Jr.,
Lucien D. Coman,
Homer Morgan,
Levi P. Stone,
James Humphrey,
George Pearce,
Ward A. Work,
James Low,
Isaac H. Frothingham,
Chas. A. Bulkley,
Richard Bigelow,
George D. Morgan,
Theodore M. Namee,
Cephas H. Norton,
Oliver E. Wood,
Thomas H. Sandford,
Amos R. Eno,
Charles Ely
Alfred S. Barnes,
George Bliss,
David Sanford,
James A. Dwight,
Roe Lockwood,
John G. Nelson,
Lyman Cooke,
Levi P. Morton,
Curtis Noble,
John B. Hutchinson,
Stephen Paul,
Charles P. Baldwin,
H. Gilbert Ely,
Amos T. Dwight.

SIMEON L. LOOMIS, President.
May28–3m$ CHARLES J. MARTIN, Secretary.

CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.
NELSON JARVIS, Clerical Tailor,
mar 5–tf No. 120 Bleecker street corner Wooster street.

FRANCE & WEDDELL, have just received direct FROM PARIS, a superb stock of rich EMBROIDERIES embracing all the latest novelties. (ap16–3m$) 703 Broadway.

W. H. ARTHUR & CO., 39 Nassau-street, corner of Liberty (opposite the post-office), are now receiving from their manufactory an entire new stock of ACCOUNT BOOKS, of every description and quality, and are prepared to execute orders for furnishing Merchants, Banks, Insurance Companies, Railroads, Steamships, Hotels, &c., with Blank Books, ruled, printed, and bound, to any desired pattern. As also a great variety of stationery, both foreign and domestic, consisting in part of English, French, and American Letter Papers, Plain and Fancy Note Papers, Sermon Paper and Books; Patent and other Blotting Papers, Envelopes, plain, adhesive, and cloth-lined; English writing, copying, and stamping Inks; English Japan Ink for Bank Notes, genuine Faber's Drawing and other Pencils; Papier Mache Goods; Ivory Tablets; Rodgers' Pocket Cutlery, Bankers' Shears, &c., &c.; Gold and Silver Pen and Pencil Cases, Gold Pens, Steel and Quill Pens; Bankers' Cases, Porte-Monnaies and Wallets, Tin Cash and Deed Boxes; Mahogany, Rosewood, and Leather Writing and Travelling Desks; English Drawing and Tracing Papers; Copying and Notarial Presses and Stands, &c., &c.

PRINTING.—Orders for printing, of every description, executed with accuracy and dispatch, and on reasonable terms.
ap23–tf W. H. ARTHUR & CO., 39 Nassau-street, N. Y.

CHESTER FEMALE INSTITUTE, North Castle, Westchester county, New York, Rev. I. DYCKMAN VERMILYE, Principal (aided by competent assistants). Post Office address, Kensico, Westchester county, New York.

This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal Church, at North Castle.

The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents, seeking a good, economical and domestic school for their daughters.

In accordance with the plan (for which see circulars) some instruction will be given in domestic economy and in the management of household affairs. A portion of the work of the family also will be performed by its several members, *as far as practicable without the aid of servants*, each member taking, in her turn, her assigned share.

The advantages of such an education, whereby girls shall be trained to discharge in a proper manner the duties of after life, and to take a pride in becoming good housekeepers, as well as accomplished women, must be too obvious to every thinking person to need enumeration.

Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort which paternal solicitude could desire.

TERMS.—The terms of the School are placed at the lowest possible sum, and are *Sixty-five Dollars per Session of Twenty-two weeks, payable in advance*.

MUSIC (with the use of Piano) an extra charge, at Ten Dollars *per quarter*.

Bed and bedding are furnished at $1 50 per term. They bring only sheets, pillow cases, towels, and napkins, with their clothing, *distinctly marked*, in their trunks.

Application for admission to be made to the principal, or to the Subscribers.
REV. DR. HARRIS, White Plains.
SAMUEL B. FERRIS, Kensico.
NEHEMIAH SEARLES, North Castle.

The undersigned, convinced of the importance of CHESTER FEMALE INSTITUTE, and having full confidence that it will be conducted according to the plan above stated, earnestly recommend it to parents seeking a good and Christian school for their daughters.

JONA. M. WAINWRIGHT, D.D., D.C.L., Prov. Bishop of the Diocese of N. Y.
WM. CREIGHTON, D.D., rector of Christ church, Tarrytown.
ROBERT W. HARRIS, D.D., rector of Grace church, White Plains.
JOHN MCVICKAR, D.D., Professor, &c., Columbia College, N. Y.
ALFRED H. PARTRIDGE, rector of St. Matthew's church, Bedford.
CHAS. H. HALSEY, rector of Christ church, New York.
JOHN WELLS MOORE, rector of St. Luke's church, Somers.
BENJ. M. YARRINGTON, Rector of Christ church, Greenwich, Ct.
Ap 16–tf

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.

DIRECTORS:

Crowell Adams, 244 Fulton-street.
Levi Apgar, 73 Dey-st.
Joseph S. Barker, 212 Front-st.
Ebenezer Beadleston, 59 Dey-st.
Samuel S. Bowman, 17 John-st.
Joseph M. Brown, 72 Courtlandt-st.
Gordon W. Burnham, 175 Broadway.
Walter W. Conklin, 155 West-st.
Henry A. Kerr, 746 Broadway.
Ely Hoppock, 119 Pearl-st.
Moses A. Hoppock, 230 Fulton-st.
William Hustace, 189 Pearl-st.
Harrison Jones, 233 Fulton-st.
Valentine Kirby, 23 and 25 Dey-st.
D. Randolph Martin, Ocean Bank.
Cor. V. B. Ostrander, 26 Laight-st.
Jeremiah Robins, 536 Washington.
Benjamin S. Taylor, 80 Vesey-st.
Barrett H. Van Auken, 186 Wash'n.
Ward A. Work, 31 Water-st.
Nathaniel Weed, 63 Amity-street.

GEORGE W. SAVAGE, Secretary.
Ap26 1y C. V. B. OSTRANDER, President.

SELECT FAMILY BOARDING SCHOOL FOR YOUNG LADIES, Stillwater, Saratoga county, N. Y.

Stillwater is one of the most healthy, retired, and beautiful localities on the Hudson river, and of the easiest access by railroad.

For circular, stating terms, &c., address Rev. J. G. DOWNING, St. John's Rectory, Stillwater, N. Y. Ja29–1y

NEW SPRING GOODS.—The subscribers would call the attention of Ladies to their NEW and CHOICE STOCK of DRESS GOODS, in SILKS, TISSUES, Organdies, Bareges, Jaconets, French Prints, &c.
Ap16–3m$ FRANCE & WEDDELL, 703 Broadway.

ST. MATTHEW'S HALL, Port Colden, Warren county, New Jersey. The SUMMER SESSION of this Institution, will commence on the 1st Monday in May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, (three and a half miles from the Central Railroad,) among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited; and they receive constant supervision both in and out of the school rooms.

For circulars containing particulars, as to terms, &c., early application should be made, at the Hall, to the
REV. P. L. JAQUES, Rector.

REFERENCES: The Rt. Rev. G. W. Doane, D.D., LL.D., Burlington; Rev. S. Starr, Trenton; Rev. Alfred Stubbs, New Brunswick; Rev. E. A. Hoffman, Elizabethtown, and Rev. Dr. Watson, Newark, N. J.; Rev. B. Dorr, D.D., Rev. F. Ogilby, R. McCall, Esq., Tobias Wagener, Esq., and J. L. Newbold, Esq., Phila.; Rev. C. H. Halsey, George Catlin, Esq., and Henry Young, Esq., New York. ap16–3m

BOARDING SCHOOL FOR BOYS, Scarsdale, Westchester county, New York: Rev. W. W. Olssen, A.M., Principal.

The two terms of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 9 Spruce street, or D. Appleton, 200 Broadway. mar 5–tf

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation eight years, paid over $450,000 to Widows, Orphans and Creditors, and now have an accumulated fund of **$636,678**, principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
C. R. BOGERT, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. mar19–tf

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by
Jan 1D–1y LUCIUS HART.

BELLS.—The Subscribers, as sole Proprietors of the Troy Bell Foundry, offer their stock of Church, Factory, Steamboat, Fire Alarm, Ship, and Bells for every purpose, to the public, with utmost confidence, as being the very best in quality of tone and make, and being cheaper, as Bells of their manufacture have been found to give a greater volume of tone in a given weight than those made by others. They having more experience in Bell castings than other makers in this country, and having recently introduced several improvements (exclusively their own), feel warranted in assuring the public that their Bells cannot be surpassed. The last Fire alarm Bell of 10,000 lbs. for the city of New York, was cast at our Foundry, and the Chief Engineer of the Department reports, "that it is the best bell they have." Bells of heavier weight are in use by the Department, but this is pronounced superior to all. References can be furnished of the highest respectability, setting forth the superior quality of the Bells. They are now preparing to cast a chime of Bells which they intend shall not be surpassed by any in the world. Bells, keyed on any letter of the musical alphabet, furnished at short notice, a consideration not furnished by any similar establishment. The yokes attached, and the frames for the Bells, are of entirely new patterns, being not only neat, but very durable. All sizes of Bells, with and without yokes and frames, will be kept constantly on hand at the Foundry, and at the Agency in New York. ☞ All Bells warranted.
JONES & HITCHCOCK, Troy Bell Foundry, corner of Adams and First street, Troy, Renssalear county, N. Y.
GEO. H. SWORDS & CO., Hardware Merchants, No. 40 Dey street, New York city, Sole Agents. mar26–tf

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:

A second-hand English organ with two sets of keys, and one and a half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory.

CLOCKS FOR CHURCHES, Public Buildings, Vestry and Session Rooms, Railroad Stations, Offices, &c. Also Regulators for Jewellers and Astronomical purposes.

The undersigned having succeeded in counteracting effectually the influence of the change of temperature upon the pendulum, and introduced a new regulator, are enabled to produce an accuracy of time heretofore unequalled. Glass dials (for illuminating) similar to those in the City Hall, New York, furnished. Address
SHERRY & BYRAM, Oakland Works, Sag Harbor, New York.

"Mr. Byram has established a reputation as one of the first clock makers in the world.—*Scientific American*. mar1–6m

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 148 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. mar1–1y

BROADWAY FASHIONABLE CLOTHING EMPORIUM, No. 441 Broadway, ALFRED MUNROE & CO., Proprietors.

The attention of purchasers of CLOTHING is respectfully solicited to our present superb assortment, comprising the most choice styles for GENTLEMEN AND BOYS.

Our largely increased business flatters us with the belief that our exertions to please our customers, and to offer them at all times a superior assortment of WELL-MADE GOODS, and at reasonable prices, have been crowned with success. No pains are now or will hereafter be spared to sustain the reputation we have acquired.

The facilities we enjoy for obtaining at all times the very Choicest Styles of Goods, and the best Materials, enable us to be continually offering to our customers something new and desirable.

In addition to our very large assortment of CLOTHING FOR GENTLEMEN, our Stock of BOYS' AND CHILDREN'S CLOTHING is certainly unsurpassed, if equalled, by any other establishment in the United States, particularly in that class of goods which we exclusively keep, viz.: WELL-MADE GOODS.

Persons who are still unacquainted with our principles of business are respectfully informed that we GUARANTEE EVERY ARTICLE SOLD to be what it is represented, and that we cheerfully return the money when any dissatisfaction exists.

☞ No deviation from marked prices.

ALFRED MUNROE, } ALFRED MUNROE & CO., 441 Broadway,
WM. D. ABBATT. } (Between Howard and Grand Sts.,) New York.
Jan 1D–1y

THE CHURCH SCHOOL, southwest corner of Fourteenth-street and Seventh-avenue.

This Institution is composed, at present, of four distinct schools, each having its own room and its own corps of teachers. The number of pupils in each class or school is limited to twenty-five. Provision is thus made for *beginners* and also for advanced pupils. The foundation of a perfect education is the aim of the school. Greek, Latin, German, French, Spanish, Drawing, Painting, and Vocal Music are taught, without extra charge, as soon as the pupil is capable of pursuing them.

The School year is divided into two sessions of five months each. First session commences May 1, second December 1. Vacation during July and August.

Parents and sponsors are invited to call and examine our arrangements.
WM. B. STOUGHTON and the Rev. G. N. SLEIGHT, Principals.

BENJAMIN W. WILLIAMS, SEXTON of All Saints' church, and GENERAL FURNISHING UNDERTAKER, No. 285 Henry street, opposite the church, New York.

All the requisites for Funerals constantly on hand, and furnished at the shortest notice. Interments procured at Greenwood Cemetery, and all other grounds or vaults. Lead and Ice Coffins, when required. Attendance at all hours, Day or Night. Ap16–3m

H. PILCHER & SON, ORGAN BUILDERS, Newark, New Jersey, feel grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude, and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre street, near Centre street Depot.
Newark, March 14, 1851. tf

FAMILY SCHOOL FOR YOUNG LADIES, No. 42 Broad St., Utica, N. Y., MRS. MARY PROAL JUDSON, Principal.

The Fourth Year of this School will commence on Wednesday, the first day of September, 1852.

Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.

Trinity Hall, July 10. Jy 24–tf

CHURCH ORGANS.—For sale at H. A. LEAMAN'S Organ Manufactory, 214 Bleecker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Choruses, and Anthems.

N. B.—The subscriber having had thirty years' experience in his profession, pledges himself to supply organs equal if not superior to any other establishment and at fair prices. mar 5–tf

SOMETHING FOR THE YOUNG.—The first number of the STANDARD-BEARER, an Illustrated Monthly Magazine for the young, published under the supervision of the Executive Committee of the Evangelical Knowledge Society, will be issued on the 19th of the present month. In this periodical, it is designed to furnish a valuable help in the work of Sunday School and home training, in the accomplishment of which purpose no pains will be spared in providing both literary and pictorial attractions.

TERMS—Twenty-five cents per annum for a single copy, or ten dollars for 50 copies, payable in advance. Subscriptions will be received by Mr A. D. F. Randolph, agent, 683 Broadway, or by Messrs. Stanford & Swords, 137 Broadway. Communications for the Editor, post-paid, may be sent to the latter place, 137 Broadway, where a box is provided. The volume will commence with the July number. It is therefore desirable that all subscriptions should run from the date.

Persons applying (post paid) to the agent, Mr. Randolph, and enclosing a stamp for the postage of the Magazine, will receive the first (specimen) number. July 17, 1852—tf

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sreeet,

Which has now become the centre of New York, and is convenien to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. mar 5–tf

WORSTED PLUSHES, DAMASKS, MOREENS, &c., suitable for Pulpit and Cushion work. A. W. KELLEY & BROTHER, *Importers and Jobbers*, 36 John street, are constantly receiving from Europe a large and full assortment of the above-named goods, which will be sold low, by the piece or package.

Plushes, fig. and plain, all qualities and colors.
Damasks, 3-4 and 6-4, all colors, from low to fine.
Moreens, crimson, scarlet, drab, green, blue, &c.
Velvets, Cotton Velvets, a full assortment.

Also, Brussels and Tapestry Carpets. Sheetings, Burlaps, Thread Bindings, Gimp, Webbing, &c. ja15–6m

January 1st, 1853, **CAPITAL** (drawing Interest) **$1,559,092 12.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1853.

Offices { 151 Market street, Newark.
{ 11 Wall street, New York.

Balance per statement Jan. 1, 1852	$1,381,008 64		
Deduct for losses then unpaid, since paid,	32,300 00		1,348,708 64
Nett premiums received during the year 1852,	$474,260 71		
Interest received during the year 1852,	77,578 69		
Total receipts, 1852	$551,839 40		
* Paid losses of the year	$136,372 40		
for purchased policies	30,982 75		
salaries, taxes, postage, &c.	19,071 43		
commissions	28,217 79		
physicians' fees	2,334 72	216,979 09	334,860 31
Balance			$1,683,568 95
Paid on dividend of 1847		$353 44	
" " 1848		3,188 06	
" " 1849		17,919 77	
" " 1850		91,040 09	
" interest on dividends		11,975 47	124,476 83
Nett balance, Jan. 1, 1853			$1,559,092 12

* Losses unpaid, awaiting proofs of death, $33,200.

ASSETS.

Cash on hand	$35,633 24	
Newark City six per cent. Bonds	1,150 00	
Brooklyn " " " "	50,000 00	
Albany " " " "	25,000 00	
Bonds and mortgages on real estate, worth double the amount loaned	667,849 16	
Real Estate in Newark	17,052 57	
Premium notes drawing 6 per cent. interest	744,143 82	
Loans on scrip	8,468 46	
Premiums, premium notes, and cash in the hands of Agents	9,794 87	1,559,092

Nett accumulation	$1,559,092 12
Amount of dividends and interest paid out of previous accumulations to date	316,616 61
	$1,875,708 73

† Upon the policies now in force, issued prior to Jan. 1st, 1852 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, being the profits of 1851, payable in conformity with the present rules of the company.

The Directors having reserved the sum of $807,996 02, and the additional sum of $200,000 of declared profits, as required by the By-Laws, have from the surplus ordered the payment of the *fifth dividend*, being that declared Jan. 1st, 1851, the same to be paid to the members at the time their annual premium comes due, during the year 1853. Those holding scrip of 1851, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson,
Thomas B. Segur,
John R. Weeks,
Randall H. Greene,
Charles S. Macknet,
Isaac H. Frothingham,
Andrew S. Snelling,
Joel W. Condit,
Lewis C. Grover,
Henry McFarlan,
Seth Low,
Nehemiah Perry.

ROBERT L. PATTERSON, President.
JOEL W. CONDIT, Vice President. B. C. MILLER, Secretary.
L. C. GROVER, Attorney and Counsel. J. P. BRADLEY, Mathematician.
JOSEPH B. JACKSON, M.D., Medical Adviser, Newark.
JAMES STEWART, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio*.

OFFICERS FOR 1853.

President: FREDERICK W. WELCHMAN, 84 Broad street.
1st Vice President: JAMES WARREN, 54 Front street.
2d " " THOMAS P. CUMMINGS, 82 Beaver street.
Corresponding Secretary: WILLIAM A. DUNCAN, 161 William street.
Recording Secretary: THOMAS F. FRANK, 67 Varick street.
Treasurer: CHARLES P. BURDETT, 74 South street.

Pamplets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

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